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A

J. Longe

LETTER

FROM A

CLERGYMAN,

TO

ONE OF HIS PARISHIONERS,

WHO WAS

Inclined to turn METHODIST.

WITH AN

APPENDIX,

CONCERNING

The Means of CONVERSION, and the Imputation
of RIGHTEOUSNESS.By The Rev^d Rich^t Hardy

..... Αληθευοντες εν αγαπη. Eph. iv. 15.

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Я Д Т Г А І

СІДРИЧУМАН

ОГ

ОЛІМОПІНСКАЯ АНТОНОВА



P R E F A C E.

THE Design of this Work is
not to enter into all the num-
berless Absurdities of Modern Enthus-
iasts; but, in a short, plain, and
candid Manner, to convince them,
that they err, not knowing the Scrip-
tures; that is, not having sufficiently
considered and compared those difficult
Passages, to which they so often and
so confidently appeal: And if the
Writer, whilst he presumes only to

iv P R E F A C E.

*teach and reprove the Illiterate and
Fanciful, can better convey his Mite
into the Treasury of Truth and Unity,
both his Design and Desire will be
answered.*

P R E F A C E.

The Design
and aim of this work is to
aid the reader in his study of the
Scriptures, and to furnish him
with a clear and simple
exposition of the several
scriptural truths, and to
enable him to understand
the true meaning of the
scriptures, and to discern
the truth from error, and
to detect the falsehood of
the various heresies and
sects.

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A Q U O T A-

A QUOTATION.

" **T**HOUGH the odd Opinions and
" extravagant Actions Enthusiasm
" has run Men into, were enough to
" warn them against this wrong Principle,
" so apt to misguide them both in their
" Belief and Conduct ; yet the Love of
" something extraordinary, the Ease and
" Glory it is to be inspired, and be above the
" common and natural Way of Knowledge
" so flatters many Mens Laziness, Ignor-
" ance and Vanity, that when once they
" are got into this Way of immediate Re-
" velation, of Illumination without Search,
" and of Certainty without Proof and
" Examination, 'tis a hard Matter to get
" them out of it." (See Mr. Lock's Chap-
ter on Enthusiasm, Vol. 2, Chap. 19.)

Far less Difficulty will, I trust, be found
in recovering One, who is, as yet, only
inclin'd to Enthusiasm ; and not unwilling
to attend to the Directions of sober Reason
and written Revelation.

4 OC 58

A LETTER

A
L E T T E R
 FROM A
C L E R G Y M A N,
 TO

A PERSON inclined to turn *Methodist*.

My good Friend,

YOU had no Occasion to have made any Apology for consulting me by Letter, especially *before* you took the Step you seem so much inclined to. Nothing could be more proper ; because I am immediately placed *over you in the Lord*, and it is both my Duty and Desire, *to keep back nothing that may be profitable unto you* ; because also, the forsaking of an established Church, without being able to shew any thing sinful or dangerous in the Terms of its

B

Com-

Communion, must, I fear, be accounted *Schism* [a]. (Consult *1 Cor.* i. 10.—iii. 3.—xii. 25. *Jude* 19.)

I will endeavour to express myself in the very plainest Manner; and think I shall be able to convince a Person of your Reading, Sense, and Sincerity, that the several *Tenets*, in which these new Teachers differ from us, are every one of them *unscriptural*, and consequently *false* and *dangerous*. (Read *Rom.* xvi. 17, 18. *Gal.* i. 6, &c.)

I.

Regeneration First, They teach, That there is no *Regeneration* in *Baptism*.

Now, this 'Fenet they had from the *Quakers*, and not from *Holy Writ*; for the Scriptures speak plainly of two Regenerations [b], in each of which, the *Holy Spirit* is concerned. The first by *Baptism*, *John* iii. 3. 5. *Except a Man* (says *Christ*) *be born again, he cannot see the Kingdom of*

[a] The Case of those who have been educated among Dissenters from their Infancy, is quite another Question from that of leaving or forsaking the Church established.

[b] See Mr. Pilkington's *Index to the Bible*, under the Words *Regeneration* and *Renewing*.

God :

God : Except a Man be born of Water, and of the Spirit, that is, of both, he cannot enter into the Kingdom of God.---Not (says St. Paul) by Works of Righteousness which we have done ; that is, not for our Merits or Deservings, but according to his Mercy he saved us, by the Washing of Regeneration, and by the Renewing of the Holy Ghost. (Titus iii. 5. Consult also *Acts* ii. 38, 39. *Rom.* vi. 3, &c. *1 Cor.* vi. 11. *Gal.* iii. 27. *Eph.* v. 26, 27. *Col.* ii. 11, 12, &c.)

The second Regeneration [c] is, by a Reformation of Life and Manners, through Divine Assistance. Be not conformed (says St. Paul) to this World : But be ye transformed by the Renewing of your Mind. Put off concerning the former Conversation the old Man, which is corrupt according to the deceitful Lusts ; and be renewed in the Spirit of your Mind ; and put on the new Man, which, after God, is created in Righteousness and true Holiness. Work out your own Salvation---for it is God which worketh in you, both to will and to do of his good Pleasure.

[c] This is well distinguished by the Word *Renovation.* (Ανανεώσις.)

(*Rom.* xii. 2. *Eph.* iv. 22, &c. *Phil.* ii. 12, 13. See also *2 Cor.* iv. 16.—v. 17. *Gal.* vi. 15. *Col.* iii. 8. *1 John* iii. 9.—iv. 7. 16.—v. 4. 18.)

These two Regenerations shew the great Perfection of the Christian Religion; or, that it is adapted to every one's Case. For every Christian must either continue *in*, or fall *from* a State of Grace and Justification. If he continues *in* such a State, by leading a regular Life from his Youth; or by not committing any mortal or excluding Sin after *Baptism*; the Scriptures call him *not* to *Conversion*, or a *second Regeneration*, but direct him to maintain the *Christian Warfare* of the *Spirit against the Flesh*; to proceed *from Faith to Faith, to abound more and more*; or, *to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*; *to walk worthy of the Lord unto all pleasing, being fruitful in every good Work.* (Compare *Gal.* v. 16, 17. *2 Pet.* iii. 18. *Col.* i. 10. with *1 Thess.* iv. 1. *2 Thess.* i. 3.) But if he falls into one or more *such Sins, and forfeits his Justification,* (which is the Case of most Men) he has *every Reason to seek to, and to bless God for,*

for, this second Regeneration, which is brought about, by God's Grace concurring with his own Repentance and Faith, and his partaking solemnly of the other Sacrament, or the appointed Rite of Renewal.

Persons, who have had a pious Education from their Childhood, should not make themselves uneasy, because they cannot give any very particular and precise Account of the Time and Manner of their Conversion, or second Regeneration: It is only for the Wicked, for those who have fallen from Grace, to talk of the Pangs of the New Birth; to struggle with sinful Habits, and to feel the Lashes of Conscience.

A true Christian falls only into Sins of Infirmitie, in which there is more of Weakness than of Will. That Man cannot pretend to pitch upon the Hour of his second Regeneration, who, by Confession and Prayer, dies unto Sin daily; daily takes up his Cross; and is indeed renewed Day by Day unto Righteousness. This Man's highest Satisfaction is, that he perceives he is not under the Dominion of any presumptuous Sin, and is daily getting Ground of his spiritual Infirmitie. And this, he knows,

could not be done, but by the *Affistance* of *Divine Grace.* (*Rom. vi, 14.*) Upon this Account, therefore, his Hope is lively; his Fears, without *Torment*; he has *Peace* and *Joy in the Holy Ghost*; and seeks no *extraordinary* or *miraculous Assurance* of his present *Regeneration*, or future *Salvation*; But trusts, that, if he is not wanting to himself, *God is faithful, who hath promised*; and will be so far from withdrawing his *Affistance*, that he will do more for him than he can either ask or think.

But, before I leave this Head, it may be useful to observe, that the *Methodists* make very *perplexing Work* in Divinity, who hold the *Doctrine of Original Sin*, and yet deny the *Efficacy of Baptism*; who cry up the *9th Article of the Church of England*, and condemn the *27th*; who allow that we are *shapen in Wickedness and conceived in Sin*, and yet *shut up the Fountain opened to the House of David, to wash away such Sin and Uncleanness.* (*Zeck. xiii. 1.*)

I do not say, that *all* their Teachers are thus inconsistent; but this I know, that those,

those, to whom you would join yourself,
are so [d].

[d] By far the greater Part of Protestants do indeed now reject, and very justly, the rigid Notions of *Austin* and *Calvin*, and hold the Doctrine of *Original Sin*, not in the Sense of *Original Guilt*, but in the Sense of *Original or Hereditary Pollution and Depravity*; notwithstanding which they collect, acknowledge, and teach, that *Baptism* is, at least, generally *necessary to Salvation*.

The Term *Original Sin* is not met with in Scripture, and is indeed a very improper and inconvenient Term for Those to make use of, who mean nothing more by it, than the *sad Effects* of the *Sin of Adam* upon his *Posterity*.

The Eating of the *Forbidden Fruit* was a *wilful or actual Sin*, and could therefore, as to the *Guilt* of it, extend no farther, than the *First Pair*, or the Persons immediately concerned; but every *Effect* and *Consequence* of that *Sin* is and will be (though not *imputed*, yet) *imparted*, to all their *Posterity*.

The *First Effect* of the *Fall*, or of the *Loss of Innocency*, must in Course be *Defilement or Pollution*: Into this State our First Parents sunk by *Sin*, and in this State they *begat* all their Sons and Daughters. The *second Effect* of the *Fall* was a *Consequence* of this *Pollution*, (namely) the *Loss* or rather *Diminution* of *Divine Favour*, or the *withdrawing* of more *Especial Grace*, by which our sinful Progenitors became *more exposed* to those *Appetites and Passions*, which were originally *implanted* in them for their *Trial*; and were not *Evil*, until they were *too much indulged*. A *Third Effect* of the *Fall* was not only the *Death of the Body*, but the *Forfeiture* of all *Right and Title to Eternal Life*.

A Discourse on
Methodism and Morality. II.

*absolute
Decrees.*

Methodists have revived the Doctrine of *absolute Decrees*, with respect to the

Now Christians fully recover, by the *Second Adam*, what was lost in *Spirituals* (though not in *Temporals*) by the *First*; and *Baptism* is, in *Fact*, the *Positive Institution*, the kind and authoritative *Appointment* of *God*, by *Christ*, to *wash away* the *Defilement*, *Stain*, or *Pollution*, that our *Nature* contracted by the *Fall*, and to *restore* to us such *Measures of Grace*, as may enable us to walk in the *Way of God's Commandments*; and also *secure* to us a *Covenant-Right*, and *Title*, to *Eternal Life*.

As the *Pollution* was brought upon our *Nature*, by our *First Parents* presuming to break-in upon a *Positive Prohibition*, so must this *Pollution* be removed, it seems, by our *Compliance*, not with a *Moral*, but with a *POSITIVE INJUNCTION*: And the Reasoning of *Naaman's Servants* was and ever will be good. — *If the Prophet had bid thee do some Great Thing, wouldst thou not have done it? How much rather then when he faith to thee, Wash and be clean?* (2 Kings v. 13.)

PERFECTION, in either the *Understanding* or the *Will*, is manifestly too *High a Thing* for the *State* we are in. That our *Great Progenitors*, before the *Fall* or during the *Time* of their *Original Rectitude*, both *reasoned ill* and *willed ill*, is too plain to be seriously disputed. *Appetites* also and *Allurements* were not wanting — for the *Tree*, we are told, *appeared good for Food, and pleasant to the Eyes.* (Gen. iii. 6.) “ If “ our first Parents *Adam and Eve* (says the *Homily* “ against *Gluttony*) had not obeyed their greedy Ap- “ tite in eating the forbidden Fruit, neither had they “ lost the *Fruition* of God's Benefits, which they then “ enjoyed in *Paradise*, neither had they brought so

Salvation

Salvation of Particulars, without sufficiently consulting the *Oracles of God*.

“ God elects or reprobates (*you say*) all Persons, before he sends them into the World ; and there is now many a Child

“ many Mischiefs both to Themselves, and to all their Posterity.” p. 187. Curiosity, Self-Love, Pride, and Ambition, are *Passions*, or *Propensities*, to which the *best* and *wisest* are not a little subject ; and some or other of *These* are sufficiently discoverable in every Circumstance of the Fall. But how greatly were *These*, and other *worse*, far worse *Passions* and *Propensities* increased in Cain ?

Who (says Job) *can bring a clean Thing out of an unclean ?*—We answer,—*The Things which are impossible with Men, are possible with God.* And This is the plain and positive Direction of our Lord in the Case—*MARVEL not that I say unto you, Ye must be born again,* that is, adds He, *of Water and of the Spirit : Ye cannot otherwise enter into the Kingdom of Heaven, or (to take it at the lowest) be admitted into the Christian Covenant.*

The Necessity of this Second Birth arises, according to our Saviour, from the Corruption and Depravity of the First Birth : *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* St. Paul speaks of Children (at least of Unbelievers Children) as being *unclean*, but now (adds he) are your Children *holy*, (1 Cor. vii. 14.) And, indeed, when we are initiated into the Christian Covenant, our *Pollution* is not only *washed away* in the *Laver of Regeneration*, and our *lost Purity* restored, but we are become, as it were, *Vessels unto Honour, sanctified and meet for our Master's Use, and prepared unto every good Work.* (2 Tim. ii. 21.)

“ in

" in Hell, (you fear) notwithstanding Baptism, that is not a Year old [e]."

This must surely be numbered among the hard Speeches, which Men have spoken against their Creator. And, at the same time, this is tearing up all Religion by the Roots ; it is making God the Object of Terror, who is and should be the Object of Love ; it is making him in effect the only Actor, and consequently the sole Author, of Evil ; it is making This no State of Trial, and removes all Occasion for a future Judgment.---" If one Person is thus destined to Happiness, and another to Perdition, we are not born in order to be judged, but are judged before we are born." *Si unus ad vitam, alter ad perditionem deputatus est, non judicandi nascimur, sed judicati.* Faust. de Lib. Arbitr. i. 4.

Look over the Instances concerning Election and Reprobation in Scripture, and you will soon see, that they all relate to this World, to the outward State of the Church, and not to our future State or Condition ; to temporal Advantages or Disadvantages, and not to eternal Happiness or Misery.

[e] This is laid to the Charge of only Lay-Teachers.

Josiah

Josiah was before appointed to destroy the Altar in Bethel : (1 Kings xiii. 2. 2 Kings xxiii. 15, &c.) Cyrus, to issue out a Decree for rebuilding the City and Temple of Jerusalem, and for the Return of the Jews from Captivity. (Is. xliv. 28.---xlv. 13. 2 Chron. xxxvi. 22, 23. Ezra i. 1, &c.) Abraham was blessed with a Promise, that Christ should spring from his Seed, (Gen. xxii. 18.) and that his Family should inherit the Land of Canaan : (Gen. xxvi. 4. Deut. xxxiv. 4.) And, with respect to this Honour and Inheritance, Isaac was preferred to Ishmael, (Gen. xvii. 18, &c.---xxv. 5, 6. Gal. iv. 28, &c.) and Jacob to Esau, (Rom. ix. 10, &c. Gen. xxv. 23. Mat. i. 2, 3.) Some are said to be called from the Womb ; but it was only for certain high and extraordinary Offices in the Church of God : This was the Case of Jeremiah, (Jer. i. 5.) John Baptist, (Luke i. 15.) and St. Paul, (Gal. i. 15.) and yet the last (who was not a whit behind the chiefest Apostles) saw the Necessity of bringing his Body into Subjection, lest, when he had preached to others, he himself should be a Cast-away. (2 Cor. xi. 5. 1 Cor. ix. 27.) And when the Lord said

unto *Ananias*,---*Paul* is a *chosen Vessel unto me*;---for what *End* is immediately added, (namely) *to bear my Name before the Gentiles, and Kings, and the Children of Israel*: *For I will shew him how great Things He (a Persecutor) must suffer for my Name's Sake.* (*Acts ix. 15, 16.* Compare *Rom. i. 1.*) *Enoch was indeed translated,* (*Gen. v. 24.*) not because he was *predestinated to Happiness*, but for the same Reasons that *Christians shall be saved*; because, *by Faith, he walked with God*; being *an Example of Repentance (or Godliness) into all Generations.* (*Ecclius xliv. 16. Heb. xi. 5.*) The same Thing may be observed of those faithful Servants of *God*, *Moses* and *Elijah*, with regard to their happy *Exits.* (*Deut. xxxiv. 6. Jude 9. 2 Kings ii. 1, &c.* to Verse the 12th.) The *Potter's Power over his Clay*, relates only to *God's extraordinary Favours and Dispensations* here, to *Men and Nations.* (*Rom. ix. 21.*) The *Casting-off of the Jews, and the Calling-in of the Gentiles*, are *public and national Cases*; and no one will argue from them, either *for or against Particulars*; (*viz.*) that *every Jew shall perish*, or *every Christian*

stian be saved. Besides, no Favour, of such extraordinary Sort, was ever granted with more manifest Justice and Impartiality. Abraham (says the Lord) shall surely become a great and mighty Nation ; and all the Nations of the Earth shall be blessed in him. But why in HIM ?----Because I know him, saith the Lord, that he will command his Children, and his Household after him, and they shall keep the Way of the Lord : (Gen. xviii. 18, 19.) Yet, when these became the Children of Abraham by Descent only, and not by Works ; or when these Husbandmen had rebelled against the Lord of the Vineyard,---just was the Judgment pronounced on them, (to wit) The Kingdom of God shall be taken from you, and given to a Nation, or People, bringing forth the Fruits thereof. (John viii. 39. Parable of the Vineyard; Mat. xxi. Luke xx.) So again, Pharaoh was not hardened, (Rom. ix. 17.) nor the Sop given to Judas, (John xiii. 27.) until they had made themselves suitable Instruments of that Providence, which ever brings Good out of Evil. For God cannot be tempted with Evil, neither tempteth he any Man ; but every Man is tempted, when he is drawn away

away of his own Lust, and enticed. God would have all Men to be saved, and to come unto the Knowledge of the Truth: He is not willing that any should perish; but that all should come to Repentance: (James i. 13. 1 Tim. ii. 4. 2 Pet. iii. 9.) That it is our own Will and Choice, and not the Will and Pleasure of God, that we should be *unattentive* to the Evidences of Religion, is plain, even from the Words, which are generally brought to prove the contrary, (namely) *This People's (the Jew's) Heart is waxed gross, and their Ears are dull of bearing, and their Eyes (now for the Cause) THEY have closed; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Hearts, and should be converted, and I should heal them.* But blessed are your Eyes, for they see; and your Ears, for they hear. (Mat. xiii. 15, 16.)

Now, from all these Instances taken together, we may, I think, collect, that, with respect to *Advantages* and *Disadvantages Here, or in Time,* not only *Means* and *Ends,* but *Persons,* have been frequently elected or predestinated, but with regard to

our

our future or *eternal* Condition, nothing will appear to be fixed beforehand, but the *Means*, (to wit) *Repentance towards God, and Faith towards our Lord Jesus Christ.* Every Person is upon his proper *Trial*, and consequently at *Liberty*; and the *Ends* (*Happiness and Misery, and the Degrees of them*) are, for that very Reason, left *conditional*.

It was predetermined, it seems, that the two Sons of Zebedee (*Mat. xx. 20, &c.*) should undergo the *purifying Trial of Persecution*; by their Behaviour under which, they might attain to very exalted *Mansions* in the Kingdom of Heaven. But still, as to the *first Seats* of Pre-eminence and Dignity; *to sit on the Right Hand of Christ, and on his Left*;----these, we are told, are, by no means, Matters of *Partiality* and *Predetermination*; but they will be bestowed upon the *best* and most *eminent*, (in Scripture Phrase) the *elect* and *chosen Servants* of God; and according to those *Conditions* or *Qualifications*, which the *Father* had before appointed or ordained before the *Foundation of the World* [f].

[f] That the *Means* of our *Redemption*, and that the *Propagation* of the *Gospel*, were *predestinated*,

The

The Word *Elect*, in the Old Testament, generally points out the *Jews*; and, in the New Testament, either Jewish or Gentile *Converts* to Christ, or the more *choice* and *eminent* Servants of *God*.—And that the *Election of Grace*, or Favour, does not extend to the *absolute* or *unconditional* Happiness or Salvation of any one, may be collected from 2 Tim. ii. 10. *Therefore I endure all Things for the Elect's sake, that they may also obtain the SALVATION which is in Christ*

ears from Gen. iii. 15.—xii. 3.—xlix. 10. Mat. vi. 18. Luke xviii. 31, &c. John vii. 30.—viii. 20.—xliii. 21. Acts ii. 23.—iv. 28.—xvi. 7. Rom. viii. 28, &c.—ix. 22. Eph. the first Chapter. Eph. ii. 10.—iii. 5. Compare iii. 11. with i. 9. 2 Tim. i. 9. Heb. ii. 10. 1 Pet. i. 10.—ii. 4. 2 Pet. i. 10, 11.

We do not find that the Person or Name of *Judas* was *fixed upon* in Scripture. What is said, *Acts* i. 16. is no more than what Divines call an *Accommodation*, with respect to his *Name* or *Person*. Nothing appears to have been predetermined, but the *Disposition*, the *Office*, and the *Things to be done*. And any other *Person*, as far as we can discover, might have been made Choice of, as well as he, *in whom our Lord saw the requisite or fit Disposition*. The *Necessity*, which *Judas* lay under of betraying his Master, was not therefore the *Necessity of Fate*, but of *Choice and Nature*; not of *God's decreeing*, but of *Judas's own procuring*. *Judas* (says St. Peter) by *Transgression fell, that he might go to his own Place*;—to the Place appointed for all such wilful and vile Sinners. (*Acts* i. 25.)

Jesus,

Jesus, with eternal Glory. (Compare *Titus i. 1, 2. Col. iii. 12. 1 Pet. i. 2.*)—

The Word *Election* (*Rom. xi. 5, 7. 28. 1 Thes. i. 4.*) should not be extended to eternal *Happiness*, when it may signify no more than God's gracious *Purpose* in calling the *Gentiles* to the *Knowledge* of the *Truth*; from which they might, nevertheless, be *capable of turning away*. That this is the Meaning of the Word, is, I think, fully confirmed by *2 Pet. i. 10.* where *Christians* are exhorted to give *Diligence* to make their *Calling and Election* sure.

In the Old Testament, the Verb בחר not only signifies to *choose* or *select*, but to *examine*, to *prove* or *approve*, and to make *Choice* accordingly. Bebold, I have refined thee, but not with Silver; I have chosen thee in the Furnace of Affliction, (*Is. xlvi. 10.*) I will make him Prince all the Days of his Life, for David my Servant's sake, whom I chose; because he kept my Commandments and my Statutes, (*1 Kings xi. 34.* See also *Hag. ii. 23. Ps. cxix. 30.*)

So again, the Word which we render *reprobate*, signifies only *disapproved*, (*αδοκιμος*, ex α priv. et δοκιμος, *probus*) and relates

to such *Actions* of Men, as cannot but be disapproved by a *Righteous Judge*; more especially with respect to their *wilful Rejection* of the *Gospel*. (Compare 2 Cor. xiii. 5, &c. with 2 Tim. iii. 8, &c.)

The Words, (*Jude 4.*) *Who were of old ordained to this Condemnation* ($\pi\varrho\gamma\epsilon\gamma\rho\mu\nu\omega\iota\varsigma\tau\omega\tau\omega\tau\omega\pi\mu\alpha$) should be translated--- *Of whom it was before written, or prophesied, that This should be their Condemnation, or Punishment.* And if it should be asked, *Who prophesied of these wicked Men?* answer, (in St. Jude's own Words) *Enoch, the seventh from Adam;* which Interpretation exactly agrees with the Expression, *of old ordained.* In like Manner, the Text, (*1 Pet. ii. 8.*) *Whereunto they were appointed,* is cleared up, by comparing it with *Isaiah viii. 14.* *Those who stumble, and shall be broken, are the unbelieving and disobedient Jews at large; the Chosen Generation, the Royal Priesthood, &c. are Christians in general.*

That Expression, *The Ordained to eternal Life*, ($\tau\epsilon\tau\alpha\mu\nu\omega\iota\varsigma$, *Acts xiii. 48,*) should be translated (says *Whitby*) *Men disposed to it by Inclination:* It is a Term much used
by

by *Xenophon*, in the Sense of Troops prepared and ready for immediate Engagement.

The Phrase of being written in the Book of Life, or your Names in Heaven, means only, that the Right or Title of every good Christian to eternal Happiness, is as certain and secure, by the general Decree of God, and his Covenant Promise in Christ Jesus, as if the Books of Judgment were closed, and his Name found inscribed in the Book of Life.

The general Decree is, that the Blessed of the Father shall inherit the Kingdom prepared for them from the Foundation of the World; and the Cursed shall depart into everlasting Fire, prepared for the Devil and his Angels: That the Unjust and Uncharitable shall go into everlasting Punishment, and the Righteous into Life eternal, (Mat. xxv. 34. 41. 46.) In other Words, that the Glory and Honour of the Nations shall be brought into the heavenly Jerusalem, and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie; but they which are written in the Lamb's Book of Life, (Rev. xxi. 26,

27.) The *Book of Life* and the *Books of Judgment*, are distinguished from each other in Sacred Scripture, and are *Metaphors* well suited to our Capacities. The *Holy Ghost* condescends to teach the *bumble Man*, in Terms borrowed from human Courts of Judicature; whilst the *proud Man*

— reasons high
Of Providence, Foreknowledge, Will, and
Fate;
Fixt Fate, Free-will, Foreknowledge ab-
solute,
And finds no End, in wand'ring Mazes
lost.

MILTON.

The *Book of Life* is, in some Places, considered as a REGISTER of the Names of all Persons who are born into this World, and have a conditional Offer of eternal Happiness in a World *to come*. If any Person, thus registered, acts the *true* and *faithful* Part, his Name continues written in this *Book of Life*; but, if he proves *perverse, false, faithless*, and *wicked*, it is *blotted out*. (Compare *Exod. xxxii. 32, 33. Ps. lxix. 28.*

Rev.

Rev. iii. 5.) The *Book of Life*, in other Places, is considered as an ENROLMENT of more choice and eminent Citizens; of such as distinguish themselves by worthy Actions, when they become Men. (See *Ps.* lxix. 28. *Ezek.* xiii. 9. *Luke* x. 20. *Phil.* iv. 3. *Heb.* xii. 23. *Rev.* xiii. 8.—xvii. 3.) The *Books of Judgment* are considered as the RECORDS of every particular Person's *Thoughts*, *Words*, and *Actions*, in order to a just and final *Determination* of his everlasting State, and to adjust or proportion the Degrees of his future Happiness or Misery. The *Book of Life* may be considered as the general Register of those who shall be saved, whether in Covenant or not; and the *Lamb's Book of Life* may be considered as the particular Register of those who are justified by Faith in Christ Jesus.—Or, (if it pleases better) the *Book of Life*, and the *Lamb's Book of Life*, may be looked upon as one and the same Book. The *Book of Life* may be considered as the fair Part of the Register, or as the unblotted Enrolment of those who never fell from a State of Grace and Justification, by committing any mortal or excluding Sin; and the *Lamb's Book of*

Life may more particularly point out those other Parts or Divisions of the same Register, which distinguish returning Prodigals and Sinners ; whose Names were once wiped out of the Book of Life, but are again inscribed, on their Repentance from dead Works, with Faith in the Blood of the LAMB Slain from the Foundation of the World.

The Conclusion with me is, that Men have every Reason to join with Angels in the Song of the Lamb, saying, Great and marvelous are thy Works, Lord God Almighty ; just and true are thy Ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name ? for thou only art holy ; for all Nations shall come and worship before thee ; for thy Judgments are made manifest [g].

[g] “ By the Force of the general Decree, made “ before the Creation, (says Limborch) it is rightly said, “ that the truly Faithful ARE written in the Book of “ Life, before the Foundation of the World, and that “ Glory was destined to them.” (Fol. Ed. p. 740.) And we may observe, that it is a common Figure of Speech to say that *is*, which most probably *will* be. In a Run of public Success, both by Sea and Land, who wonders to hear it affirmed—The War *is* over ; Britons *have* overcome ; their Enemies *are* ruined, humbled, or the like ? — Now, if this strong Figure may be made use of in Probabilities, with how much

III.

Methodists (at least their Lay-Preachers) *Good works.*
teach, that *Christians* are under no *Obliga-*

greater Propriety and Beauty may it be used in *Cer-tain-ties*, and by Him, *with whom a thousand Years are as one Day, and who calleth the Things that be not, as though they were?* Such as—*He that believeth not in Christ is condemned already; He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and is passed from Death to Life:* (John iii. 18.—v. 24.) *The Hour now is, when the Dead shall hear his Voice,* (Ver. 25.) *Now the Hour of his (i. e. of Anti-christ) Judgment is come; Babylon is fallen; The Nations have drunk of her Wine, therefore the Nations are mad;* (Jer. li. 7. Rev. xiv. 7, 8.) In like manner, stripping off the *Figure*, and putting in *Time future*, instead of *Time present*, (which is the Way to come at a plain and right Interpretation) and there is nothing more clear than Rev. xx. 12. 15.—which would run thus:—*The Dead, small and great, shall stand before God; and the Books (i. e. of Judgment) shall be opened; and another Book shall (also) be opened, which is the Book of Life: And the Dead shall be judged out of those Things which shall be found written in the Books (of Judgment) according to their Works: And whosoever shall not be found written in the Book of Life, (i. e. in the Register of the Good and Faithful, by either Virtue or Repentance) shall be cast into the Lake of Fire.*

The speaking of *Things to come as present*, might be called *Figura Prophetica*, or *Figura Divina*; because it can no where else be assumed with exact Propriety. *Isaiah xlvi. 9, 10. I am God, and there is none else; I am God, and there is none like me; declaring the End from the Beginning, and from antient Times the Things that are not yet done, saying, my Counsel shall stand, and*

tion to observe the *Ten Commandments*; that Christ has done *all* for us, and that we need, therefore, do *nothing* for *Ourselves*.

Now, if *Satan himself* was allowed, for a Time, to put on the Preacher, in order to teach Men such Heresies as would infallibly make them his *own*----could he hit upon any Tenets better calculated to this End, than These----that Man is under no Obligation to Virtue; that all is fixed and

I will do all my Pleasure. (Compare *Gen.* vi. 17. *If.* iii. 1. 8.—xvii. 1. *Mat.* iii. 10.—xviii. 20. *Mark* ix. 31.—xiii. 20.)

“ By the same Figure of Speech (says Dr. *Newton*) “ that the First Angel cried, that *the Hour of his Judgment is come*, this Second Angel proclaims, that *Babylon is fallen*: The Sentence is as certain, as if “ it was already executed. — Prophecy mentions “ Things as *come*, which will *certainly come*: And “ so our Saviour said, (*John* xii. 31.) *Now is the Judgment of this World*: It is denounced with Certainty now, and, in due Time, will be fully executed.” (See his learned *Dissertation on the Prophecies*, Vol. III. pages 243 and 239.)

“ Now, in these, and all other such like Instances, “ I cannot think (says my good and judicious Friend “ Mr. *Pilkington*) it would be too great a Liberty for “ a Translator to take, to vary the Phraseology, and “ insert the Verbs in those Tenses, which the Pri- “ priety of our Language requires.” (See his *Remarks upon several Passages of Scripture*, sect. xxi. 5.) Some say, that this would rob the Scriptures of no inconsiderable Share of their Sublimity.

done;

done ; and that it is both needless and vain for him either to do, or to struggle ?

The Teachers of *imputed* Righteousness, in the Sense of *Justice*, *Virtue*, and *Holiness*, say, that their Opponents are too *severe* and *uncharitable* in applying to *them* (as, it seems, some have done) the Caution----
Beware of False Prophets, which come in Sheep's Clothing.----Provided they are not Hypocrites, we allow it : But still we may ask---Whether the Lay-Teachers, in this Neighbourhood, are not almost as *severe* upon themselves, when, by way of Illustration, they cry out, (and some of them well-known Thieves, Fornicators, &c.)
 " Thus clothed, *We* shall obtain a Blessing
 " of *God*, even as *Jacob*, clothed in the
 " goodly Raiment of *Esau*, obtained the
 Blessing of *Isaac*."—Horrid and Blasphemous !—What, do they think that the *Eyes* of the Omnipotent are *dim*, or that *Deceit* can either *pacify* or *impose* upon *God*?—What *Rebekah* advised, *broke not* into the *Divine Plan*, and therefore succeeded : But both *Jacob* and *She* were nevertheless guilty of, and consequently *answerable* for, both *Fraud* and *Falshood*:----

And

And the Mother's saying, *Upon ME be thy Curse,*
my Son, might HURT Rebekah, and yet do
 NOTHING for Jacob. (Gen. xxvii.) [b]

“ The Antinomians (a Sect which took
 “ its Rise in the Time of *Luther*) held,
 “ that *Christ only* believeth and worketh,
 “ and consequently, that our own Good
 “ Works do not further, nor our Evil
 “ Works hinder Salvation ; that the Break-
 “ ing of Commandments is, indeed, a Sin,
 “ and punishable in the Unregenerate, but
 “ not so in the Children of Grace ; and
 “ that Christians, therefore, should not be

[b] Some apologize for Rebekah, by observing, that she might have in Mind that Purpose of God, which was revealed to her before the Children were born, (namely) *Two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels : And the one People shall be stronger than the other People ; and the Elder shall serve the Younger ;* (Gen. xxv. 23.) Be it so: Still it may be asked—Does the Knowledge of the End, or of the Purpose and Will of God, justify us in the Use of wrong or fraudulent Means? The Means were not revealed to Rebekah ; and she therefore very evidently appears to have ventured upon Evil, that Good might come.

For the two Senses of the Word *Righteousness* in the New Testament, its general Sense of *Justice, Virtue, and Holiness*, and its appropriated Sense of *Justification, or God's Method of pardoning Sinners*, see Mr. Pilkinson's Remarks upon several Passages of Scripture, sect. xxiv. 13.

“ exhorted

" exhorted to perform any duties." That some of the *Methodists* have fallen into this dangerous Delusion, and fatal Heresy, is too plain, from their refusing to teach their Children the *Commandments*; and also, from their taxing all such Christians with *Ignorance*, and returning unto *Moses*, who pray, that *God will have Mercy upon them, and incline their Hearts to keep his Laws.*

Upon this Point, it may be enough to observe, that to *incline the Heart* is the chief End for which *Grace* is given; that *Solomon* begs, that *God will incline our Hearts unto Him, to walk in all his Ways, and to keep his Commandments*: (*I Kings viii. 58.*) And that a far wiser than *Solomon* has taught us to pray—*Thy Will be done on Earth, as it is in Heaven; and forgive us our Trespasses* [*i*].

[*i*] " In the Year 1538, arose the vile Sect of *An-*
" *tinomians*, who taught, that it mattered not how
" wicked a Man was, if he had but Faith in the Pro-
" *mises* of the *Gospel*. The principal Person amongst
" them was *Joannes Islebius Agricola*. *Luther* had the
" Honour not only of confuting, but of converting
" this Man, and of bringing him back to his *Senses*,
" and to his *Duty*." (*Vide Dr. Fortin's Life of Eras-*
mus, p. 357.)

Nothing

Nothing can be more certain than *This*, that Moral Laws are ever binding, or of immutable Obligation. With respect to *Virtue or Righteousness of Life*, all Men are obliged, but Christians are under the greatest Obligations of any; for Christ gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of Good Works. (*Tit. ii. 14.*) It is Part of our Commission, Go teach all Nations to OBSERVE all Things whatsoever I have commanded you: (*Mat. xxviii. 20.*) And St. Paul, in the very place where he is proving, that the Jewish Law is abolished, says, *Do we then make void the Law through Faith? God forbid: Yea, we establish the Law;* that is, the Moral Law, of which the Ten Commandments are an Authoritative System, and reducible into the Love of God and our Neighbour. With respect to the Moral Law it is, that our Saviour says, *Think not that I am come to DESTROY, but to FULFIL;* (*Mat. v. 17.*) that is, to complete and perfect, as well as to obey it. And can Christians seriously think, that they are under no Obligation to observe the Moral Law, thus brought

to Perfection by Christ, because they are directed to stand fast in the Liberty where-with Christ hath made them free, and not to be entangled again with the Yoke of Bondage; i. e. with the Rites and Ceremonies of the Mosaic Law? (Read Gal. v. 1, &c.)

Mr. Locke, upon *Ephesians* ii. 15. has this Note. "The Apostle here tells us what Part of the Mosaical Law it was that Christ put an End to by his Death, (viz.) τον νομον των εντολων εν δογμασι, the Law of Commandments in Ordinances; i. e. the Positive Injunctions of the Law of Moses, concerning Things in their own Nature indifferent, which became obligatory merely by virtue of a direct and positive Command; and are called by St. Paul, in the parallel Place, (*Col.* ii. 14.) χειρογενφον τοις δογμασι, the Hand-writing in Ordinances. There was, besides These contained in the Book of the Law of Moses, the Law of Nature, or, as it is commonly called, the Moral Law, that unmoveable Rule of Right, which is of perpetual Obligation: This Jesus Christ is so far from abrogating, that he has

" has promulgated it anew under the
 " Gospel, fuller and clearer than it was in
 " the *Mosaical Constitution*, or any where
 " else; and by adding to its Precepts the
 " Sanction of his own Divine Authority,
 " has made the Knowledge of that Law
 " more easy and certain than it was be-
 " fore; so that the Subjects of his King-
 " dom, whereof this is now the Law, can
 " be at no Doubt or Loss about their Duty,
 " if they will but read and consider the
 " Rules of Morality, which our Saviour
 " and his Apostles have delivered, in very
 " plain Words, in the Holy Scriptures of
 " the New Testament." To which Note,
 we may add,—that the *Holy Spirit* is
 said to write *These Laws upon our HEARTS.*

(See *Jer.* xxxi. 33. *Heb.* viii. 10.—*x.* 16.)
 " Faith (says Professor Tuckney) is so far
 " from loosening the Knot, that it ties it
 " the faster. *Fides nodum stringit, non*
 " *solvit.*"

On the *First Commandment*, our SA-
 VIOUR has said—*Thou shalt worship the
 Lord thy God, and Him only shalt thou serve.*
 (*Mat.* iv. 10.)

On

On the *Second*, (which is against Idolatry) he observes, that as *God is a Spirit, he must be worshiped in Spirit and in Truth.* (*John iv. 24.*)

On the *Third Commandment*, *Christ enlarges*—*Ye have heard that it hath been said of Old, Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths: But I say unto you, Swear not at all: But let your Communication be yea, yea; and nay, nay: For whatsoever (i. e. in ordinary Communication) is more than these, cometh of Evil, or from the Evil One.* (*Mat. v. 37.*) *And I say unto you, that every Idle Word that Men shall speak, they shall give an Account thereof in the Day of Judgment.* (*Mat. xii. 36.*)

In the *Fourth Commandment*, our Lord makes some *Abatement*, and allows us to do *some Manner of Work*, namely, to do *Good* on the *Sabbath-Day*; which is *more* than an *Intimation* in favour of *Morality*. As *Lord also of the Sabbath*, he changes, or, at least, causes it to be changed, from the *Seventh* to the *First Day of the Week*; which Change, in the Opinion of *some*, brought

brought the *Sabbath* back to its original Institution [k]; whilst others only argue from it, that a *Positive Precept* may be altered, though a *Moral one cannot*.

Christ rebukes the Scribes and Pharisees; for making the Fifth Commandment of none Effect through their Traditions. (Mark vii. 10, &c.)

On the Sixth, he thus enlarges — *Ye have heard, that it was said by them of old Time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgment: But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment: And whosoever shall say to his Brother, Raca, (Cursed Wretch) shall be in danger of the Council: But whosoever shall say, Thou Fool, shall be in danger of Hell-Fire. (Mat. v. 21, 22.)*

The Seventh Commandment, our Saviour carries to the highest Degree of In-

[k] In the Index to *Bedford's Scripture Chronology* is this Article: “ *Sabbath, the Patriarchal and Mosaic, not the same Day of the Week, p. 6, &c.* “ *The Day of the Week altered at the Deliverance of Israel out of Egypt, p. 298. 378, 379.—At p. 6. Smith's Doctrine is referred to for 130 Pages. Astronomical Calculations have also been applied to, to shew how the Sabbath was changed.*”

nocence

nocence and Purity---*Ye have heard, that it was said by them of old Time, Thou shalt not commit Adultery: But I say unto you, that whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart;*—and it would have been better for him to have lost his Right Eye. (Verse 27, &c.)

Our Lord, perhaps, more particularly refers to the Eighth Commandment, when he says—*If thy Right Hand offend thee, or cause thee to offend, cut it off, and cast it from thee: For it is profitable for thee that one of thy Members perish, and not that thy whole Body should be cast into Hell.*—Our Saviour adds to This Commandment, (viz. *Do not steal*) Defraud not; i. e. Do no Wrong to Another, either by Force or Cunning. (Matt. v. 30. Mark x. 19.)

With respect to the Ninth, he says—
Judge not, that ye be not judged. For with what Judgment ye judge, ye shall be judged; and with what Measure ye mete, it shall be measured to you again. (Matt. vii. 1.)

Against Covetousness, (the Tenth and concluding Commandment) our Lord gives the best Direction, and most unerring Rule.

Lay not up for yourselves Treasures on Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal: For where your Treasure is, there will your Heart be also. (Matt. vi. 19, &c.) In other Places, our Saviour says — *Take heed, and beware of Covetousness: For a Man's Life consisteth not in the Abundance of the Things which he possesseth. How hard is it for them, who trust in Riches, to enter into the Kingdom of God!* (Luke xii. 15. Mark x. 24.)

Thus, you see, that as God gave the Law of the Ten Commandments from Mount Sinai to the Jews; so our Saviour went up once into a Mountain, and took also every other Opportunity, to preach, to explain, and to bind the Moral Law with still greater Strictness upon Christians.

He taught these Things to his Disciples, as one having Authority; and may ask us as well as them — Why call ye me Lord, Lord, and do not the Things which I say? The Conclusion of his Sermon was in these Words

Words----Therefore, whosoever heareth these Sayings of mine, and doth them, I will liken him to a wise Man, who built his House upon a Rock: And every one who heareth these Sayings of mine, and doth them not, shall be likened to a foolish Man, who built his House upon the Sand; and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell, and great was the Fall of it. (Matt. vii. 24, &c.)

Upon the Whole, one would think it was with an Eye to some *ignorant*, yet possibly *innocent* Teachers, that our Lord says — *Whosoever shall break one of these least Commandments, and shall teach Men so, shall be called the Least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be called Great in the Kingdom of Heaven.* (Matt. v. 19. Read 1 Thess. iv. to the 13th Verse.) [1]

[1] The Pretenders to extraordinary Inspiration, have (more especially of late) spoke with uncommon Contempt of *Commandments* and *Ordinances*, without making any *Distinction*. And it may be of Use to remark, that among them, or as far as in them lies, they have voided, and entirely set aside, the Commission which our Lord gave to his Apostles, and under which, all their Successors in *Office*, or in *Ministry*, either *do* or *ought* to act. His Commission was—*Go ye, and*

IV.

Grace, inward Feelings, affusive [m] and Irresistible Grace; and also of Inward Feelings or Present Assurances of Salvation.

That Grace is *Irresistible*, few have Occasion to go farther for a Proof than their own *Breasts*; and we have, moreover, various Examples of it in Sacred Scripture; (namely) *Saul, Solomon, Judas, Ananias and Sapphira, Hymeneus, Phy�ellus, Hermogenes, Demas, and Diotrephes*. St. Stephen reproveth the Jews, saying, *Ye do always RESIST the Holy Ghost*; and St. Paul beseeches the *Corinthians* not to receive the *Grace of God in vain*. (*Acts vii. 51. 2 Cor.*

disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. This Part of the Commission has been set aside, by one whole, and no small Sect among us: And the other Part of the Commission, (namely) teaching them to observe all Things whatsoever I have commanded you, is set aside, or at least attempted so to be, by some, with whom, I fear, you are too well acquainted.—So little do Men think, when they begin to allegorize and indulge Fancy, to what Lengths they may run!

[*m*] To this, I shall have Occasion to speak in another Place.

vi. 1. See also *Jſ. lxiii. 10.* *John vi. 66.*
 1 *Theſ. v. 19.* 1 *Tim. i. 19.*—iv. 1. *Tit.*
 iii. 10, 11.)

“ Weak and ignorant Christians (says
 “ Dr. Fortin) imagine, that Original and
 “ Hereditary Sin is an *Entire Depravity*,
 “ by which a Man is stripped both of
 “ Power and Inclination to do any one
 “ Good Action; but that the Elect (of
 “ whom Himself is always one) are saved
 “ by Irrefeſtible Grace, and by a bare Be-
 “ lief that they are *elected*, and so go to
 “ Heaven upon very commodious Terms,
 “ whilst all around them are doomed to
 “ perish everlastingily, to the Honour [*ac-*
 “ *cording to Them*] of the Supreme Being,
 “ and to the great Comfort of his Fa-
 “ vourites. Now, this *Total Corruption*
 “ of Man is a mere Fiction, (*idolum cere-*
 “ *bri*) and all that we can collect from
 “ the *Scriptures* concerning our Depravity,
 “ is This — that after our First Parents
 “ had fallen from a State of Innocence,
 “ the Temptations to Sin were *increased*,
 “ but the Natural Powers to *refiſt* those
 “ Temptations were not *destroyed*, and the
 “ FAVOURABLE *Affiſtances* of the *Divine*

"Spirit were not withdrawn [n]." (To which we may add) especially from Those who were well-disposed, or had made a proper Use of what was revealed to their Minds by God's Word and Works.

This is plain, from the Instances of *Abel, Enoch, Noab, Abraham, Abimelech, Isaac, Jacob, Joseph, Job, David, &c.* The Law of Moses gave no additional Supply of Grace, yet neither did it diminish it. *Create in me* (says David) *a clean Heart, O God, and renew a right Spirit within me. Cast me not away from thy Presence; and take not thy Holy Spirit from me. Restore unto me the Joy of thy Salvation; and uphold me with thy Free Spirit.* (Ps. li. 10, &c.) There was Grace therefore under the Law, though it was not by the Law. The Law was divine, and given by God Himself; but the full Discovery of Grace and Truth, came by Jesus Christ. (John i. 17.)

The Antinomians always taught, that the Child of Grace, being once assured by inward Feelings (which he never failed to

[n] Though not afforded in so especial a Manner, or in such High Degrees, as before the Fall.

be)

be) of his *Salvation*, never doubteth afterwards, but is full of *Joy* and *Confidence*. But, as they could not produce a Text of Scripture, to countenance any thing more than Hope and rational Persuasion, the Divines of that Time ventured to style these *Feelings Fancy*, if no worse; and were so free as to tell such Enthusiasts, that they were only got into Fool's Paradise [o]. (See a *Friendly Debate*, &c. 1668. p. 119.)

Now, *Methodists* carry their Notions so very near Those of the *Antinomians*, (whose Tenets at the same time they pretend to abhor) as to name the *Hour* of their *Conversion*, and venture to say, that, from *That Hour*, they have very sensibly felt God's *Holy Spirit* working within them, and affording delightful, nay *infallible Assurances* of their *Salvation*. And, as a Consequence of this, they hold themselves to be *inspired*, (in a *high Sense* of the Word). and make no Scruple to pronounce, that all Those,

[o] " That poisoned Doctrine of the Antinomians
" proceedeth mildly, (saith *Luther*) Flesh and Blood
" relisheth it well; it is sweet; it maketh People
" rude and secure; it will produce much Mischief."
(*Coll. Mens.* p. 429.)

who have *not* these Feelings, are unconverted, no Children of God, no Heirs of Glory ; and that all who *have* such Feelings, may possibly fall away for a Time, but cannot Finally.

Now, all This is the Rant of *Barclay*, *Bebmen*, *Bunyan*, and other *Mystics*; and will be silenced (at least with the Sober and Sensible) by one single Sentence of our *Lord's*, (namely) *Thou canst NOT tell whence the Spirit cometh, and whither it goeth.* (*John iii. 8.*) As we can judge of the *Wind* only by its *Effects*; so can we judge only of our *having* the *Spirit of God*, by its *Efficacy* on our *Lives*. The Holy Spirit *assists*, but does not *force*: Force would be *inconsistent* with *Liberty*, and, consequently, with a State of *Trial*: *Grace* (in common *Cases*, of which we are here speaking) *moves* the *Will*, but does not *destroy* its *Freedom*. *Grace* may, therefore, be compared to that *still-small Voice of God to Elijah*, which gently and persuasively directs ; and is seldom to be met with in the strong *Wind*, or in the *Earthquake*, or in the *Fire*. (*1 Kings xix. 11, 12.*)

If

If *Inward Feelings* and *Impressed Assurances* are essential to *Salvation*, then, *What, alas!* is become of the *First and Best Christians*? What is become of the *Fathers of the Church*, nay, even of our own *Fathers*, who never pretended to such *Feelings and Assurances*? And yet many of us would, and might well be glad, not only to be buried in their Sepulchres; to have our Bones laid by their Bones; but to enter into the same Rest.

Modern Enthusiasts carry their Fancies of Instantaneous and Irresistible Grace so far, as to suffer all Religion to rest upon this one Point; and poor, pious, melancholy Christians, who cannot work themselves up unto such Heights, are delivered either to Despair or Madness.

Very, very different is That, which was spoken of *Christ and His Preaching* by the Prophet—a bruised Reed shall be not break, and smoaking Flax shall be not quench. (*Is. xlvi. 3.*) And let all such Teachers call to Mind that too applicable Reproach of God by *Ezekiel*—With *Lies ye have made the Heart of the Righteous sad, whom I have not made sad*; and strengthened the Hands of

of the Wicked, that he should not return from his wicked Way, by promising Him Life. (Ezek. xiii. 22.) And thus saith the Lord God, Wo unto the foolish Prophets, who follow their Own Spirit, and have seen nothing. (xiii. 3.) He that justifieth the Wicked, (saith Solomon) and he that condemneth the Just, even they Both are Abomination to the Lord [p]. (Prov. xvii. 15.)

[p] Much of this Confusion and Unhappiness might, one would think, have been prevented, if our Translators, as they have sometimes been forced to do, (particularly *Acts xxv. 3.*) so they had always or invariably given us the Sense of *χάρις*, where it is used in its general Meaning, by the Word *Favour*, and confined the Term *GRACE* to its now almost entirely appropriated Sense of Spiritual or Divine Influence. We should not, surely, if this had been the Case, have had many Teachers insisting so earnestly upon the Doctrines, that by Grace, in the Sense of Influence and Inspiration, we are justified; and that by Influence and Inspiration we are saved: But, on the contrary, we should have found Preachers not mistaking, and consequently, we trust, speaking with St. Paul,—that *Justification* and *Salvation* are both Matters of Favour; not Purchases of the Works or Merits of Man, but, truly and in Fact, Divine Donations, or the gratuitous Vouchsafements of God: For ALL have sinned, and come short of the Glory of God; being justified freely by his Favour, through the Redemption that is in Christ Jesus; whom God hath sent forth to be a Propitiation through Faith in his Blood, to declare his Method of Justification, for the Redemption of Sins that are past, through the Forbearance of God;

No

No Man, in a State of Trial, can be sure of Salvation, We may, indeed, have a comfortable Assurance, or just and joyful Persuasion, that we are, at Present, in a State of Grace and Justification, by our being enabled both to will and to do of God's good Pleasure : For thus, and thus only, the Spirit of God beareth Witness with our Spirit, that we are the Children of God, and Heirs through Hope; ^{But so far} that is seen, is not Hope. (Phil. ii. 13. Rom. viii. 16. 24.)

to declare, I say, at this Time, his Method of Justification ; that he might be just, and the Justifier of him who believeth (or trusteth) in Jesus ; (Rom. iii. 23, &c.) By Favour are ye SAVED, through Faith ; and that (Salvation) not of yourselves, it is the Gift of God : Not of Works, lest any Man should boast, (Eph. ii. 8, 9.) And if by FAVOUR, then is it no more of Works, (or of Debt) otherwise Favour is no more Favour. (Rom. ii. 6.)

For my own Part, on reading the Books of modern Enthusiasts, I do not so much blame them, as wish for a new and just Translation : And, surely, it is high Time for the Lovers of Truth and Peace to set about it !

The two Debates, which have chiefly and almost fatally divided Protestants, are concerning Grace and Justification ; and both these Debates would, I apprehend, in a little Time be put an End to, by only doing Justice to the Original, and carefully distinguishing the general and appropriated Senses of the two Words *χριστός* and *δικαιοσύνη*.

“ The

" The Divine *Author*, and his *Opera-*
 " *tions*, are hidden from us, (says Mr.
 " *Ridley*) but his *Work* is not ; His *Work*
 " is most manifest. And though we can-
 " not see God at any time, or feel the Mo-
 " tions of the Spirit in our Hearts, yet is
 " there *certain Evidence*, whether we have
 " received Him or not. St. *John* gives us
 " an infallible Rule—*We know that God*
 " *dwellmeth in us, if we keep his Command-*
 " *ments.*" (*I John* iii. 24.) [q]

[q] It may, I think, be received as a *Truth*, and be proved by every *Instance* in *Scripture*, and every *Example* of *Experience*, that one great and most evident *Difference* between the *ordinary* and *extraordinary* *Gifts* of the *Spirit*, is this, that the *ordinary* *Gifts* or *Graces*, though we know from *Scripture* that they are really granted us, yet we can never *distinguish* them from the *Operations* of our *own* *Minds*; whereas the *extra-*
ordinary *Gifts* ever *were*, and, in the *Nature* of them, ever *must* be *distinguishable*. Times of high and sensible Inspiration are passed by, and low and imperceptible Degrees now serve every *necessary* Purpose. And, for my own Part, I never could find an *Instance* (in my little *Experience*) of an ~~a~~ *extraordinary* *Gift* of the *Spirit* in *any one*, let his *Pretensions* to it be what they would. On the contrary, I have ever observed, that the *higher* the *Pretensions* were to Inspiration, the *less* Evidence there was of the *Truth* of it. Men of clear Heads, ready and polite Tongues, of *convinced*, and, for that Reason, of *warm* Hearts, *may* and oft *do* surprize.—But these are *not* the *Men* who pretend to

As

As to the Doctrine of *Present Certainty*, or *Present Assurances of Salvation*, by the *sensible Impressions* of the *Holy Ghost*, it has been admitted (perhaps *incautiously*) by some very eminent and pious Protestants; it will be no other, therefore, than decent and proper, carefully to re-examine this Matter, before we presume to pronounce, with any farther Degree of Peremptoriness, upon the Point.

Now, if we can, during *this Life*, arrive at the *Certainty* of our *Future Salvation*, the Evidence must arise either from a *strong Fancy*, or from regular *Deductions* of the *Mind*, or from *immediate Revelation* of some sort or other.

Inspiration: On the contrary, they are generally People, whose *Heads* are either *naturally dull*, or *accidentally hurt*, who *speak and write* without either *Connexion* or *Propriety*; who are (as the Apostle justly and charitably observes) *zealous, but not according to Knowledge*.—Besides, if these Men were *extraordinarily inspired* by the *Holy Ghost*, we should discover that *Uniformity* and *Consistency* which we so justly *admire and reverence* in the *Words and Writings* of the *Prophets, Apostles, and other truly inspired Persons*: Whereas *These Men do not only daily differ from and contradict EACH OTHER, but very frequently differ from and contradict THEMSELVES*.

Fancy,

Fancy, the First of These, may be strong; convincing, and pleasing; but it may also be fatal.

The Second, to wit, *Rational Assurance*, cannot be fully and regularly deduced from a *Review* of our Faith and Practice, until our *Warfare* is over, and, consequently, not until our *Last Hours*. If we *Then* find, on serious Examination, that we are in a State of *Grace* and *Justification*, we need not fear but we shall continue so to be; if we *Then* perceive, that we *have had our Fruit unto Holiness*, we may safely and assuredly collect, that the *End* shall be *Everlasting Life*. (*Rom. vi. 22.*) But we should not, methinks, presume to carry these Assurances *higher* than St. Paul rises in his *Prayer* for the *Brethren*—Now, the God of *Hope* fill you with all *Joy* and *PEACE* in believing, that ye may abound in *HOPE*, through the *Power* of the *Holy Ghost*. (*Rom. xv. 13.*)

Of the Third Sort of Assurance, (namely) by *immediate Revelation*—either (for Example) by a *Voice* from Heaven, or by an Appointed *Messenger*, or by the Extraordinary and plainly distinguishable *Impressions* or *Suggestions* of the *Holy Spirit*---

of These we have no *Promise* in Scripture, and consequently, can have little Reason to *expect* them ; nay, possibly, it may be tempting God so to do.

If any Thing can be gathered from *Examples Extraordinary*, it would only be This----that the Favour of *Affurance* might be humbly sought for, and expected, at the *Close of Life*. The *Penitent Thief*, and, afterwards, St. *Paul*, had these Extraordinary Assurances ; but the *One* was upon the *Cross*, and to be *That Day in Paradise* ; and the *Other* was *ready to be offered*, and *his Departure at Hand*. (2 Tim. iv. 6.) The *Apostle*, while his Warfare continued, although he *abounded in Revelations*, yet says, *I keep under my Body, and bring it into Subjection---lest I should be a Cast-away* : Which shews, at least, that he had *Then* received no such Assurance of his Salvation ; and yet *This* was (as Dr. *Waterland* observes) above *Twenty Years* after his miraculous Conversion. And it was not until he *HAD fought the good Fight, HAD finished his Course, HAD kept the Faith*, that he makes this Declaration——*Henceforth there is laid up for me a Crown of Righteousness, which*

which the Lord, the Righteous Judge, shall give me at That Day. (2 Tim. iv. 7, 8.)

But it may be asked—Does not the same Apostle, long before, say—*We are confident; and, again, therefore we are always confident?* (2 Cor. v. 6. 8.)

It may be answered, (in the Words of Mr. Locke) “*Γαρρεῖτες, being undaunted,*” “*and Γαρρεύετε, we are undaunted,* (which “*is the exact Translation of the Greek)*” “*signifies, in these two Verses, the same*” “*that εκκακεύετε, we faint not, does*” “*above; i. e. I go on undauntedly, without*” “*flogging, preaching the Gospel with*” “*Sincerity, and direct Plainness of Speech.”*

The Word *πειραγματία*, which we translate *Confidence*, and St. Paul insists upon as a *Duty*, generally means, either *Boldness* in *Preaching*, or *Frankness* in *Professing* the *Gospel*. It is used in this Latter Sense *Heb.* iii. 6. *Christ's House are we, if we hold fast the Confidence, (i. e. the open and free Profession of our Faith) and the Rejoicing of the Hope firm unto the End.* (Compare Chap. x. 23.) [r]

[r] The *Climax* requires, that the *Confidence* here mentioned, should be a *less* crowning Attainment than

In

In the 14th Verse of the same Chapter, it is said---*We are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.* But it is in the Original *υποστασις*, not *Confidence*, but *Hope*, or *Expectation*, (to wit) of *Eternal Life* through *Christ*, and not through *Moses*; to whom the *Hebrews* were, it seems, at that Time, strangely inclined to return.

The Rejoicing of the Hope, the strong Consolation, the Anchor of the Soul, are Expressions which relate to this Grant of Eternal Life, brought to Light by the Gospel: Wherein God, willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath: That by Two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge, to lay hold upon the Hope set before us: Which Hope we have, as an Anchor of the Soul, both sure and stedfast, and which en-

the Rejoicing of the Hope; whereas, according to these Teachers, it is a greater: For Hope of Salvation, however rejoicing it may be, must still fall short of the Confidence of it.

tereth into That within the Veil. (*Heb. iii. 6.—vi. 18, 19.* Compare *Heb. x. 20.*)

We are desired (*Heb. vi. 11.*) to shew the same Diligence, to the full Assurance of Hope unto the End: And, again, (*x. 22.*) to draw near with a true Heart, and in full Assurance of Faith, or Trust. And what this Faith or Trust is, the Apostle tells us, in the Verses foregoing, (namely] *in the Sacrifice and Offering of the Body and Blood of Christ, the High-Priest over the House of God.*

The Passages above are wrested, we apprehend, to dangerous Purposes, when they are brought in Proof of Things to which they no-way relate; (to wit) of *Private Assurances of Salvation*; or of our own infallibly enjoying this *Eternal Life.*

What has been observed, will be strongly confirmed by St. John, who speaks to these several Points in his First Epistle.

He There warns us against *Fanciful Securities*—*Little Children, let no Man deceive you: He that doth Righteousness is righteous; and he that committeth Sin, (i. e. deliberate, impious, malicious, and hurtful Sin) is of the Devil: For the Devil (thus)*

(thus) sinneth from the Beginning. (1 John iii. 7, 8.)

He speaks also of *Confidence in Ourselves*, but (take Notice) he defers it until *after Death*. *Little Children, abide in Christ; that when He shall appear, we may have Confidence, and not be ashamed before Him at his Coming*, ii. 28. And, in another Place, *that we may have Boldness in the Day of Judgment.* (iv. 17.)

He speaks likewise of *Affurance in This Life*; or the *Persuasion*, that we are at *Present* in a State of Grace and *Justification*; which he calls *Confidence towards God*: And gives us a Rule (iii. 19, &c.) whereby *we may know that we are of the Truth, and shall ASSURE* (in the Greek, *persuade*) *our Hearts before him*. And the Rule is This

— *If our Heart condemn us not, upon serious Examination, (but we find, that we do indeed believe, or trust, (πιστεύωμεν) in the Name or Power of Jesus Christ, love one another, and keep the Commandments) then have we Confidence towards God, both with respect to our own Prayer and his Promise: For whatsoever we ask, according to his Will, (or for our spiritual and everlasting Good)*

we receive of him, because we keep his Commandments : And this is the PROMISE that he hath promised us, even Eternal Life. (ii. 25.) *This is the RECORD, that God hath given unto us Eternal Life : And this Life is in his Son. He that hath the Son, hath Life ; and he that hath not the Son of God, hath not Life. These Things have I written unto you that believe, or trust, in the Name of the Son of God ; that ye may know, or see, that ye have Eternal Life ; (i. e. a Promise of it from God, given in and by Christ) and that ye may believe, or trust, in the Name, or Power, of the Son of God.* (v. 11, &c. Compare Rom. vi. 23.)

To assure Ourselves, that we are in a State of Grace, or that we have the Spirit of God, he tells us, that *God is Love* ; and *he that dwelleth in Love, dwelleth in God, and God in him.* (iv. 16.) [s]—And to assure Ourselves, that we are *justified*, and in a *regenerate State*, he says, *If ye know that Christ is Righteous,* (i. e. a sufficient

[s] [I wish this, the best of all Tokens, was more frequently thought of !] *Hereby know we, that we dwell in Him, and He in us ; because he hath given us of his Spirit ; i. e. of the Spirit of Love.—(Ver. 13. Compare Chap. iii. 24.)*

Sacrifice

Sacrifice and Atonement for the Sins of all truly Penitent Believers) ye know (also) that every one that DOETH Righteousness is born of Him. (ii. 29.) We know that we have passed from Death unto Life, because we love the Brethren. He that loveth not his Brother, abideth in Death. (iii. 14.)

In SHORT---Christians, of late, (we may now, I think, venture to determine) have made no Improvement upon This Point: And they would have spoken more consistently with Reason, Scripture, and the several States of our Existence, had they confined (as the First Christians did) *Hope*, to the State of Trial; *Affurance*, to the Separate State; and complete *Fruition*, to the State after Judgment.

V.

There is a heavy Charge still behind, (namely) that while *Methodists* hold that *Faith alone* will both *justify* and *save*, yet many of them do not indeed *know* what *Faith is*.

Now, *Faith* is an *Equivocal Term*, or bears *several Senses*. It stands, more par-

E 3 ticularly,

ticularly, for Belief, Trust, and Faithfulness. (Πίστις, πιστεύων, πιστός. Compare the Greek of *Jude*, Ver. 3. 20. *John* iii. 15. *Eph.* i. 1. and 3 *John* v. Or, according to the best *Latin* Divines, *Fides*, *Fiducia*, *Fidelitas*.)

First, It stands for *Belief* (namely) of all *Revealed Truths*; more particularly, of what Christ Jesus *did*, *said*, *suffered*, and *promised*. And This is distinguished by the general Name of *Christian Faith*; (κοινὴ πίστις, μια πίστις, *Tit.* i. 4. *Epb.* iv. 5.) and to This the *Church of England* speaks, in several of her *First Articles*; and St. James never uses the Word *Faith* in any other Sense.

Secondly, For *Trust* (namely) in the Blood, the *Atonement* or *Sacrifice* of Christ; by which *Faith*, *Reliance*, or *Trust*, only or alone, the *truly penitent* or *returning Sinner* (for such is the *Favour*, so the *Will* and *Appointment* of God) obtains his *Pardon*, and is looked upon (at Present) as one who is *really righteous*: And to this *Trust* or *Reliance*, Divines appropriate the Term of *Justifying Faith*; and concerning This,

our

our *Church* treats, in her 11th Article, and St. Paul, in several of his Epistles [t].

Thirdly, For *Faithfulness*, and that is in Ourselves, and to our Master, for the Time to come: And This is properly called *Saving Faith*. To This our Saviour refers, when he says—*Be thou faithful unto Death, and I will give thee a Crown of Life:* (Rev. ii. 10.) And concerning This, our *Church* speaks, in her 12th Article.

Without this High Degree of Faith, (to wit) *Fidelity*, (which can only shew itself by our Works) *Belief*, (the First and Lowest Degree of Faith) St. James has taught, can neither *save* nor *justify*. Which is a certain, and, when rightly understood, an indisputable Truth; and very far from being inconsistent with any Thing that St. Paul has said concerning the *second Degree*

[t] St. Paul makes use of the Substantive *πίστις* (Faith) in many and very different Senses; but, when he speaks of *justifying Faith*, or of the Faith that is *imputed* to us for *present Righteousness*, he most frequently *uses* (and sometimes actually *joints* with it) the *Verb* or *Participle*, which implies and calls for *Trust* or *Reliance*, as well as *Belief*. (See the Greek of Rom. iii. 22.—iv. 3. 5. 24.—x. 4, 10, 11. Gal. ii. 16.—iii. 22. Acts xiii. 39.)

of Faith, or the immediate *Mean of Justification*, (to wit) Reliance or Trust. *Trust in Christ's Atonement* is, by *Divine Appointment*, *imputed to the Penitent Believer* for *Justification* on his *First Conversion*; and, indeed, on his every *several Return unto Christ*: (for there is *more than a First and Final Justification* [u].) Yet, unless *Faithfulness* be the *Last Effect*, or his *Faith* (in the general Sense of the Word) reaches his *Heart*, his *Will* and *Affections*, as well as his *Head*, his *Knowledge* and *outward Profession*,—he will *forfeit his Justification*, and *not be intitled to Salvation*.

Why *Trust* in the *Blood or Sacrifice of Christ* should be *preferred to all other Appointments*, is not *our Business*, and lies *beyond our ^{im-}perfect View*: But so far we can see, that though *Trust* is the *least Return* we can make to our *Redeemer*, yet is it the *Highest Honour* we can do Him,

[u] The *first and final Justifications*, so much and so justly insisted upon by *Bishop Hoadly, Dr. Taylor, Mr. Green, and Mr. Halifax*, are to be understood ~~all~~ *εξοχν*, of only our more *eminent Justifications*. It would be ill, indeed, with Man, if the Pardon of his *Sins* was confined to any fixed Number of *Times*,—*to twice, to seven, or to seventy times seven.*

next

next to that of *Faithfulness*, or of a good and *religious Life*.—In other Words---- *This is to receive Christ in all his Offices*: —To believe in him, as he is our *Prophet*; to rely on him, as he is our *Priest*; and to obey him, as he is our *King*.

This Degree of Faith, which we generally call *Trust*, is capable of being carried to the greatest Height, even to *Confidence* on one Side, as the Christian can have no *Doubt* with respect to the *Object* of it, (namely) the Efficacy or Sufficiency of CHRIST's Atonement, for the Pardon of past and repented Sins: But he ought to be cautious, extremely cautious (as nothing exposes so much to Danger as Security) how he pronounces himself to be a proper *Subject* of such Grace or Favour. For if his *Repentance* be *insincere*, the Foundation is laid upon Sand, and the more he builds upon it, the greater only will be the Fall. *Belief* and *Trust*, without *Repentance*, or the forsaking of *Sin*, are like the *Image* in Nebuchadnezzar's Dream----upwards, *Silver* and *Gold*; below, *Iron* and *Clay*.

But what is there of *This Faith*, in the Definition given by *Methodists*---who say,

Definition
of Faith
Methodists

that it is *a receiving Forgiveness of Sins*; nay more, a *sensible or impressed Assurance of Salvation*? Why nothing at all, or next to nothing at all: For our *Own*, or an *Active Belief, Trust and Faithfulness* do not so much as appear in the Definition; and that *Passive Feeling*, which is substituted in their place, will very ill supply it [x].

Some carry this Matter so far, as to say,
 " That they *knew* as well when they received
 " Remission of Sin, and the assured Pledge
 " of Everlasting Life into their Hearts, as
 " they *know* when they receive Meat into
 " their Mouths, or Money into their
 " Hands." Which Example shews sufficiently of itself, how far *Imagination* may go, and that Men may with as much Ease *impose upon Themselves* as *Others*.

[x] They who give this Definition, (when they speak with Reason and Scripture, or are, perhaps, less upon their Guard) very frequently stile Faith an *Act of the Mind*; whereas here we are *passive* in the Work, it is the *Act of God UPON the Mind*. So soon are Men lost in Cross-Roads, when they venture to deviate from the Way of *Truth*; and necessary it ever was, and still remains, *to rebuke them sharply, that they may be found in the FAITH*, (*Titus i. 13.*)

Let

Let all Those, therefore, who say, that we are both *justified* and *saved* by *Faith only*, take better Care that their Faith be the *true* one; or that it includes Belief, Trust, and Faithfulness.

FROM the *Christian Religion*, there is no *excluding* Good Works or Obedience, though a great deal of Pains (and no Wonder) has been taken to exclude them. For if we hold with the Orthodox, that *we are JUSTIFIED by Faith only*; yet we cannot prove, that we shall *continue justified* by *Faith only* [y], or never *fall* from this State of Justification by *Sin*--consequently, we must, for the sake of Truth and Comfort, admit some of their *next Articles* concerning *Good Works*, or *Fruits which do spring out necessarily of a true and lively*

[y] *For know, O vain Man, that Faith, if it hath not Works, is dead, being alone. Without Charity, we are nothing; for nothing availeth, but Faith which worketh by Love. Abraham trusted in God, and his Trust was imputed to him for Righteousness, or Justification: But this Trust was not all—for he readily complied with the Direction of God, and offered Isaac his Son upon the Altar, and afterwards continued so faithful, as to be called the Friend of God; which shews, that his Faith wrought with his Works, and by Works was his Faith completed, (James ii. 20, &c.)*

Faith;

Faith ; nor deny a Place of Forgiveness to such as truly repent. Or, if we go a Step higher, and say, that we are *SAVED* by *Faith only* ; yet, What do we get? For, at last, we can only judge, that we *have* this *Faith* by our *Works* : So that we might as well have admitted, at first, that *Faith* and *Good Works* are inseparable *Conditions of Salvation*, as *Repentance* and *Trust* are of *Justification*.

It may be proper to observe here, that *Faith* and *Obedience*, or *Faith* and *Good Works*, are not the *Causes*, but the *Means of Salvation*. We are not *saved*, any more than *justified*, either for our *Faith* or our *Obedience*, but for the *Merits of Christ*, and by *Faith* and *Obedience*. And to say, that we are *sure* of the End (*Salvation*), *without* the Means (*Faith* and *Obedience*), can, at least, have nothing in it of that *Humility*, which recommended the *Publican* in the *Gospel*; and is too like unto a Servant making himself *sure* of his *Wages*, whether he does any *Work* or not.

“ But is not This to preach *Works* as
“ the Papists do? — No, certainly it is
“ not, (says Chillingworth) but to preach
“ *Works*

" Works as *Christ* and his *Apostles* do : It
 " is to preach the *Necessity* of them, which
 " no good Protestant, no good Christian
 " ever denied ; but it is not to preach the
 " *Merit* of them, which is the Error of
 " the *Papists.*" (1 Serm. p. 12. *Fol.*
Edit.)

" But some say, (you tell me) There
 " is no such Thing as a *Good Work* in an
 " *imperfect* Creature ; and, consequently,
 " *Good Works* can be *no Condition* of *Man's*
 " *Salvation* ; because, on *such* a Condition,
 " he could not possibly *attain* unto it."

I answer. The *Fallacy* of this Argument manifestly lies in the *Terms* ; in slipping the Words *Good Work* and *Good Works* into the Place of *Perfect Work* and *Perfect Works* ; and needs no other Confutation, but that of setting them right again ; — which I may very safely trust to such an Enquirer as yourself. But, at the same time, let me recommend to your Consideration, that our *Depravity* was not of our immediate *procuring*, and that our *Infirmities*, though they are *fostered* by *us*, yet were they the *Birth* of *Nature* ; and we may, consequently, be assured, that
both

both will be allowed for by an *Equitable* Judge ; and the more especially, as it appears even to us, that it was *necessary* that we *should* be *imperfect*, and *exposed* also to *Depraved Propensities, to Sins which do more easily beset us*, in order to become *suitable Subjects of Probation*, or of the State we are *in*.

The *Race* that is set before us, no one had ever yet Strength enough of Himself to run, except *Christ* ; and He alone, therefore, can strictly be said to have *won*, or *merited* the *Prize* : But He graciously *imparts* of his *Strength*, and *distributes* of the *Prize* also, to all Those who *follow* Him in *earnest* ; and the *nearer* they come to his *Steps*, in greater *Proportion*.

But, that we may not *deceive Ourselves*, or *depend* too much on the Plea of *Inability*, let me ask, Which of the *Ten Commandments* (for Example) is *grievous*, or a *Burden* to a Man, who *would not offend* his God, and is actually *assisted* by the Ordinary Measures of *Grace*? — Could he not, even with Sincerity, *believe*, that there is but *One God*? Could he not *worship* Him without *Idolatry*? Could he not avoid
the

the *Profaning* of his *Name*? Could he not *keep* his *Sabbath*? Must he *dishonour* his *Parents*? Must he commit *Murder*, *Adultery*, or *Theft*? Might he not abstain from bearing *False Witness*; and from such *Covetousness* as will draw him from *Dependence* upon God, or induce him to *wrong* his *Neighbour*? Certainly he *might*. Let us not, therefore, tax God with being an *hard Master*, with *reaping where he has not sown*, and *gathering where he has not strawed*; but rather let us confess the *real Truth*—that *He* is *Just*, and *We* are *Idle*. (Consult 1 Cor. x. 13.)

But, lest it should be thought, that This is an Attempt rather to *silence* Objectors than to *satisfy* them, let us, by the Help of Reason and Scripture, endeavour to range our Thoughts in a still more distinct Manner upon this Point; and, possibly, we may find, that the *Tenets* of the *Sincere* are rather *confused* than *contradictory*. We have all the same Materials to work with, (*much* the same *Heads*, and the *very same Scriptures*:) The Difference must chiefly lie, therefore, in the *Manner* of their *Arrangement*.

There

There are then, I apprehend, *Four Sorts of Works*, which come within the Compass of this Enquiry: (namely) *Evil Works*, *Works of Justice*, *Good Works*, and *Perfect Works*.

And, (First) It will be granted, that Man is capable of *Evil Works*. Every wilful Transgression of a Law of God, which absolutely enjoins or forbids, is an *Excluding Sin*; or by it a Man forfeits his Justification, and must either seek for Pardon again, by Repentance and Faith, or be lost. (*1 Cor. vi. 9, &c.*)

(Secondly,) It will probably be allowed, that Man is capable of *Works of Justice*. The Laws both of God and Man require and exact of us *Works of Justice*: It would be *very hard*, therefore, if they were placed out of the Reach of both our *Natural* and *Moral Powers*. The *Performance* of *Works of Justice*, we may observe, has very little *Claim to Reward*, even upon *Promise*: It exempts chiefly from *Punishment*.

There are *Works* also, (Thirdly) which the *Scriptures*, at least, scruple not to call *Good Works*: And these are such *Distinguishing DEGREES of Purity in Ourselves, of Piety*

*Piety towards God, and of Love and Char-
ity to our Fellow-Creatures, as the Laws
of Man cannot reach or oblige us to, yet
such as we are ALL [z] able to exert and
maintain, especially with the secret Blessing*

[z] With respect to the *Degrees of Piety, Purity,* and *Benevolence*, the *Poor* are upon an *equal Foot* with the *Rich*: And, in regard to *Alms-giving*, although the *Rich* may do *far more Good* to their *Fellow-Cre-
atures*, and ought to *rejoice* in the *Advantage* and *Op-
portunity* of so doing, yet the *Desire* and *Disposition* of the *Poor* will not be overlooked, but *make* their *small Offerings abound to their Account*; and *become an Odour of a sweet Smell, a Sacrifice acceptable, well-
pleasing to God*.—*God is able, indeed, to make all Grace, or Favour, abound towards us, that we always, having all Sufficiency in all Things, may abound to every good Work*: But, where this is *not* the *Case*, and *Penury* is our *Condition* or *Lot*, (for great *Variety* of *Conditions* are *requisite* to a *State of Trial*) there two *Mites*, or one *Farthing*, may become an *abundant Offering*; nay, a *Cup of cold Water*, in certain Circumstances, shall in no wise lose its *Reward*.—Be merciful, therefore, after thy Power. If thou hast much, give plenteously; if thou hast little, do thy *Diligence* gladly, to give of that little; for so gatherest thou thyself a good Reward in the Day of *Necessity*: For *God is not unrighteous, or unjust, to for-
get your Work of FAITH, and Labour of LOVE, which you have shewed towards HIS Name, his Will and Com-
mandment, in that ye have ministered to the Saints, and do minister; in that ye have done Good unto all Men, especially to them who are of the Household of Faith*, (Phil. iv. 18. 2 Cor. ix. 8. Mark xii. 41. Luke xxi. 1. Mat. x. 42. Tob. iv. 8, 9. Heb. vi. 10. Gal. vi. 10.)

and Assistance of the Holy Spirit, which will enable us both to will and to do them; and to which we are laid under the strictest Obligations, by the revealed Will of God.--- Let not a Widow (says St. Paul) be taken into the Number under Threescore Years Old, having been the Wife of one Man, well reported of for Good Works; if she have brought up Children, if she have lodged Strangers, if she have washed the Saints Feet, if she have relieved the Afflicted. (1 Tim. v. 9, &c.) And Jesus said unto his Disciples, Why trouble ye the Woman? For, in that she hath poured this Ointment on my Body, she hath wrought a Good Work upon me. (Matt. xxvi. 10.)

These Good Works, though they are placed in a Lower Class than Perfect Works, because they are Works only of Degree [a],

[a] The good Ground is said to give its Increase in the various Measures and Degrees of Thirty, Sixty, and an Hundred, (Mark iv. 20.) The Talents delivered unto us, to every Man according to his several Ability, amount, at the most, to a small and much limited Number. They are described to be as Five, Two, and One; and therefore it is, that the best Improvers, or they who shall be received with the Well-done, are said to be good and faithful in a few Things, (in a small Trust,) although they shall be made Rulers over many yet

yet are they placed in an higher than Works of *Justice*, both on account of their own intrinsic *Excellency*, (for Works of *Faith* and *Love*, of *Generosity* and *Compassion*, far excel those of *Law*, and of *Equity*) and also on account of the *Promise* that is annexed to Them, (to wit) that our Future and Eternal *Reward* shall be in exact *Proportion* (*every Circumstance* being first weighed and considered) to what we do *this Way*, and *under* such *Influence* and *Assistance*.

It may be necessary Here to observe, that whatever is a Matter of *Duty* to God, and also *short of Perfection* in *Itself*, cannot possibly be *meritorious*: (*Luke xvii. 9, 10.*) And, indeed, the *Reward* of these *Good Works* is so *entirely* of *Grace* or *Favour*, so much out of all *Proportion* to their *Extent* and *Worth*, that the *Good Man* will renounce every *Claim*, but that which lies in the *Promise*; and the *Thinking* and *Grateful* Man find more than sufficient *Employ* for his *Thanks* and *Adoration* in the *Largesses*.

Things, and enter into the Joy of their Lord, (*Mat. xxv. 14, &c.*)

Concerning these *Good Works*, it is, we are told,—that we must be *careful to maintain them*; that we must be *zealous about them*; that we are *thoroughly furnished, created (and re-created) in Christ Jesus unto them.* (*Tit. iii. 8. 14.—ii. 14. 2 Tim. iii. 17. Epb. ii. 10. 2 Cor. iv. 6.)* [b]

[b] “ St. Paul teacheth, (saith the *Homily on Fast-ing*) that we must do good Works, for diverse Re-spects. First, To shew ourselves obedient Children unto our heavenly Father, who hath ordained them, that we should walk in them. Secondly, For that they are good Declarations and Testimonies of our Justification. Thirdly, That others seeing our good Works, may the rather by them be stirred up and excited to glorify our Father which is in Heaven.— Let us not, therefore, be slack to do good Works, seeing that it is the Will of God, that we should walk in them; assuring ourselves, that, at the last Day, every Man shall receive of God for his Labour done in true Faith, a greater Reward than his Works have deserved.—Thus much is said in general of all good Works. First, To remove out of the Way of the Simple and Unlearned, this dangerous Stumbling-block, that any Man should go about to purchase or buy Heaven with his Works. Secondly, To take away (so much as may be) from envious Minds, and slanderous Tongues, all just Occasion of slanderous Speaking, as though good Works were rejected.”—“ Let us (p. 61.) study daily and diligently, to shew ourselves to be the true Honourers and Lovers of God, by keeping his Commandments, by doing of good Deeds unto our needy

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Some *Defect* or *other* will cleave to the *Works of Man*, as *Man*; either in the *Manner*, the *Measure*, or the *Motive*: And, accordingly, we *ourselves* can generally *see*, even when we *have done well*, that we *might have done better*: So that the *Actions* of Good Men have This in common with the *Weather*, that they may be said to be *fair* or *fine*, though some *Clouds* of the *Lighter Sort* appear. I mention this, partly as a *Comfort* to the *Weak-hearted*, but chiefly as a *Caution* against the presumptuous *Plea of Merit* or *Deservings*. Pride and Boasting do entirely *blast* our best and fairest *Fruit*, in the Sight both of *God* and *Man*; and Silence and Humility ever *will*, and ever *must*, be the great *Recommenders* of it. *When thou therefore dost Alms*, (to give an *Example* in one of our *best* Good Works) *let not thy left Hand know what thy right Hand doth*; that thy

“ Neighbours, relieving, by all Means that we can,
 “ their *Poverty* with our Abundance and Plenty, their
 “ *Ignorance* with our Wisdom and Learning, and
 “ comfort their *Weakness* with our Strength and Au-
 “ thority; calling all Men back from Evil-doing, by
 “ godly Counsel and good Example, persevering still
 “ in Well-doing, so long as we live.”

Alms may be in secret : And thy Father which seeth in secret, shall reward thee openly.
(Matt. vi. 3, 4. Compare 2 Cor. ix. 12. Phil. iv. 18.)

The greater the Number, and the higher the Degrees of Good Works, the greater and higher our Merit with Men, and our Favour with God : And This is sufficient for our Encouragement in the Exercise of Free-Will, without supposing or presuming, that our Best Works really merit at the Hand or in the Sight of God.

(Fourthly,) There are *Perfect Works*---not comparatively, but absolutely so : But These belong not to *Imperfect* Creatures, and consequently not to *Man*. And yet These, perhaps, (for Want only of an *easy* and *necessary* Distinction) have given Occasion to all our Confusion and Controversies upon the Point.

Perfect Works, or such as will *justify* of themselves, are our *Aim*, (Matt. v. 48. 2 Tim. iii. 17.) but not our *Attainment* ; for they admit of no Degrees : And, in this Sense, there is *None Good, save One, that is God.* (Mark x. 18.) *Perfect Works* (if we could arrive at them) are truly meritorious,

ritorous, and give a Right to the Tree of Life, or justify without an *Act of Grace* or *Favour*: Whereas Good Works arise no higher than a *Condition* or *Qualification* insisted upon in the *Act of Grace* itself. I came not (says our Saviour) to call the Righteous, that is, the perfectly so, but (such as we must all acknowledge Ourselves, in a greater or lower Degree, to be) Sinners to Repentance: They that are Whole need not a Physician, but they that are Sick. (Mark ii. 17.) And, with respect to this wholesome and never-failing Integrity, we may, and must, both in the Church and Closet, confess---there is no Health in us.

Hence, I think, it very plainly appears, that Man is capable of performing many *Good*, though not *Perfect* Works; and that he not only *can*, but is under strict *Obligation* so to do, by the express *Order* of his *Creator*; who *ordained*, even before the Foundation of the World, that Man should walk in them, be tried by them, and be rewarded according to them [c].

[c] Mr. Pope has said —

A Wit's a Feather, and a Chief a Rod;
An honest Man's the noblest Work of God.

Ethic Ep. IV. Line 237.

VI.

Millennium. I thought of concluding Here—But it may be necessary to touch, at least, upon

The last Line (which we often hear quoted by Deistical Persons, and some merely Nominal Christians, in their *own* Justification; and as also a comfortable *Plea*, if not a sufficient *Claim* upon *God*, for their *future Acceptance*;) is, I apprehend, both very much and very *dangerously* mistaken. The Poet here uses the Word *honest* in the *complex*; in a Sense it is very generally used by the best *Latin Authors*, from whom we have it, (namely) not only for *just*, but for *honourable*, *virtuous*, and *good*. Any tolerable Dictionary will afford Examples enow.—The Thought, if thus understood, amounts to no more than this,—that the *Man*, who is *just*, *honourable*, *virtuous*, and *good*, is not only *preferable* to a *Wit* and a *Chief*, but to *every Work* of this *our System*; concerning which *only*, he undertakes to treat; (see *Ep. I.* Note 1.) which is an Assertion, that will scarce be disputed with him; and more especially, as the *restoring* of old *Words* to their *first Meaning*, as well as the *Coining* of new, is a *Licence* more freely granted, by *Citcs*, to the Discretion and Use of *Poets*. If Mr. *Pope* had meant, by an *honest* *Man*, a Person *just* only with respect to *Property*, he would have placed his *noblest Work of God* in a *Class* most evidently *too low*; for (according to this *modern*, and now, indeed, almost *appropriated* Sense of the Word) although Honour and Virtue *include* Honesty, yet Honesty does *not* include Honour and Virtue; so again, a *Man* cannot be *good*, unless he be *honest*, to the very *utmost* of his Ability; but he *may* be *honest*, and yet *not be good*. This acute and wise Observer of Mankind could *not* be ignorant, that *some* of his Fellow-another

another *Error*, into which the *Methodists* are zealously running, and which has proved already a successful Lure, with respect especially to the Poor ; and that is, their confidently asserting, that the *Millennium* is at hand ; and that the *Saints*, or (in other Words) their *Dear Selves*, shall live in *Peace* and *Plenty*, like *Earthly Princes*, after they have *had* the *Satisfaction* of *cutting off the Wicked*, or Those who *oppose* themselves, *with the Sword*.

This they give as the Interpretation of real and ancient Prophecy ; and This, they say, is confirmed to some of them, by new and private Revelation, even to the fixing upon the Day.

But I check my Hand, and will not keep you long upon the Blush, since *some* of their *Days* have *failed*, as you yourself well know [d] ; and Tenets of this Sort

Creatures afford *undeniable Evidence*, that they are *just* and *honest*, who will not afford us almost *any Proof* at all, that they are *not* (at the same time) *intemperate* and *vicious*, *profane* and *impious*, *covetous*, *inhumane*, *passionate*, *implacable*, and *cruel*.

[d] To one of these Days *Academicus* pleasantly refers, in his Account of what happened lately in the Neighbourhood of *Nottingham*. *Vide Page 25. of the Principles and Practices of the Methodists.*

do

do more than alarm, they frighten every Lover of Society and good Government.
 " This, as Origen speaks, is manifestly a wicked Doctrine, a Reproach to Christianity; the Heathens having better Sentiments."

Now, the Millennium, which we expect, and humbly hope will not long tarry, is a Spiritual Millennium; a Kingdom of God, which consists not in Meat and Drink, but in universal Righteousness, in Peace and Joy in the Holy Ghost; to be introduced by the Fall of Antichrist, the Conversion of the Jews, and the Coming-in of the Fulness of the Gentiles; by Christ's going forth conquering, and to conquer, with the Sword that proceeds out of his Mouth; i. e. by his convincing at length, or overcoming all Opposers, by the Sword of the Spirit, which is the Word of God. He shall smite (saith the Prophet Isaiah) the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked.--- And the Seventh Angel sounded; and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall

shall reign for ever and ever. And the Four-and-twenty Elders worshipped God, saying, We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee thy Great Power, and hast reigned. (Rev. xi. 15, 16, 17.)

But the teaching of a Carnal or Sensual Millennium, is reviving an *Heresy*, of which even the *Weaker Fathers* were soon ashamed; and well they might, for it favoured more of *Epicurus* than of *Christ*.

The *Tempers* and *Dispositions* of Men shall also, in this Flourishing State of the Church, be so changed, with respect to *themselves* and *each other*, that the *Wolf* may be said to dwell with the *Lamb*, and the *Leopard* to lie down with the *Kid*, the *Calf*, the young *Lion*, and the *Fatling* together, and a *Little Child* to lead them. Neither the *Asp* nor the *Adder* shall hurt or destroy in all my *Holy Mountain*: For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. (Is. xi.)

[e]

[e] Dr. Doddridge (upon the thousand Years, mentioned Rev. xx. 2.) says,— “ I think we must despair And

AND NOW, I hope, I have said enough to settle you, with an easy and thankful Mind, in the *Church of England*: Where

" of being able to interpret *any Passage of Scripture*
 " upon the plainest Principle of Reason, if this does
 " not signify, that there shall be such a *Period* as this, in
 " which *Satan* shall be remarkably restrained, and the
 " *Christian Interest* shall prevail."

If the 20th Chapter of the *Revelation* is to be explained *figuratively*, (namely, of only the flourishing State of the Church after the Fall of Antichrist) it is attended with some Difficulties, and, at least, seeming Improprieties. See Dr. *Newton*, Vol. III. p. 316, 317. If it is to be understood *literally*, (namely, of a Reign of Saints, and Persons raised from the Dead, &c.) it must be accompanied with much Inconvenience and Embarrassment of Doctrines. See Dr. *Whitby's* Treatise on the Millennium. Wherefore, *some* have wished, that this Part of the Prophecy had had the same Favour granted it, that is generally allowed to be due to such as have *not* been fulfilled, and appear to be somewhat too hard and intricate, as well as too important, for *private Interpretation*; or, in other Words, they wish, that the Explanation had been altogether left to the Completion.

" To explain this Book perfectly, (says the ingenious and learned Dr. *Newton*) is not the Work of one Man, or one Age; and, probably, it will never all be clearly understood, till it is all fulfilled." (Vol. III. p. 4.)

" It is safest and best, faithfully to adhere to the Words of Scripture, or to fair Deductions from Scripture, (*concerning the Millennium*) and to rest contented with the general Account, till Time shall accomplish and elucidate all the Particulars." (P. 327.)

every

every Scripture Doctrine is regularly taught, and where also the *Sacraments* are duly administered: Whereas the greater Number

That 1260 Years is the Time limited for the Rise and Fall of the Antichristian Tyranny, is, perhaps, indisputable; but it is not so certain at what *Time* to fix its *Rise*, and, consequently, *when to begin* the Calculation. Some have begun too soon, with the very first Footsteps of Popery, and their Calculations have been confuted by Facts. Others have begun to reckon from the Year 606, or the Year in which both *Mohammed* contrived his Imposture and the *Pope* received his Supremacy; while some, more learned and inquisitive Men, have deferred it until the full Establishment of this latter Power, which was about the Year 727, and when *Rome* and the *Roman Dukedom* is said to come from the Greeks to the Roman *Pontiff*; and consequently, the Fall of this Power will not, according to these Authors, be until near the Year 2000, or the 6000th Year of the World. Now, the *Methodists* (in general) have taken up with the former or more early of these Calculations, and begin to count the 1260 Days, or 42 Months, from 606, the Year wherein *Phocas* made the Grant of *Supremacy* to the *Pope*, and when he became *Supreme in Spirituals*, (if we are pleased to allow it) though not in *Temporals*; and, consequently, was not become an *Horn*, or had received a *Kingdom*. I mention this, in order to ask, Whether it is not a little extraordinary, that these People should be perpetually threatening others, and comforting themselves, with the immediate Arrival of this important *Æra*, when, according to even their own Calculation, it will not happen until the Year 1866, and consequently, not till above an Hundred Years to come? Does not this favour a little too much of Artifice and Fraud?

of

of *Methodists* are obliged to the *Charity* of our Church (and may she ever *excel* in *Charity*!) for their receiving of *Sacraments*; and All of them, you see, add *Doctrines* of mere *Imagination* to the easy and lovely *Truths* of the *Gospel*.

It was St. Paul's Fear—*Lest by any Means, as the Serpent beguiled Eve through his Subtilty, so the Minds of Christians should be corrupted from the Simplicity that is in Christ Jesus.* (2 Cor. xi. 3.).

The *Chiliasts* of the last Century were more exact and curious in their *Calculations*, but equally disappointed and hurt in their *Expectations*; particularly in the Year 1660: In which Year, instead of putting off (what they called) the *Sackloth Condition*, and beginning to reign *THEMSELVES*, Lo! The KING was restored to his Thrones, and Peace and Joy to the Public.

“ Mr. Bridge is not the First that hath suborned “ the *Revelation* to speak on his Side, and witness to “ his Cause. There have been many before him, “ who have assumed the Persons of Prophets; and “ prognosticated their own Wishes would come to “ pass. But the Event hath so evidently detected the “ Fraud, and made the Forgery appear, that he is “ very impudent, who goes about to serve himself of “ this old Trick; and they prodigiously silly, who “ will still be deluded by it.” (See *A Continuation of the Friendly Debate*, from P. 64 to 79. Consult also P. 94, 95.—For the Mischiefs done Abroad by *Miltenarians*, see *Dupin's History of the 16th Century*.)

It

It was the same Apostle's Caution——
*to turn away from such as creep into Houses,
 and lead captive silly Women, laden with
 Sins, led away with divers Lusts, ever
 learning, and never able to come to the
 Knowledge of the Truth.* (2 Tim. iii. 6, 7.)

And it was also the same Apostle's Prophesy——*The Time will come, when they will not endure sound Doctrine; but after their own Lusts shall they hearken to Themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables.* (2 Tim. iv. 3, 4.)

There must be Heresies (says St. Paul) among you, that they which are approved may be made manifest. In like manner (says Christ)—— It must needs be that Offences come, but Wo to that Man by whom they come. (1 Cor. xi. 19. Matt. xviii. 7.)

I am,

My good Friend,

Yours in Sincerity,

Langar, Nottinghamshire
Sept. 22, 1761.

RICHARD HARDY.

P O S T S C R I P T.

I Do not so much as suggest, that there are no Good People among the *Methodists*: I think there are too many, be they never so few; and, for that Reason, would not have You added to the Number: And accordingly, one Part of my present Labour is, to shew, that all the sincerely Good need not, ought not, to continue with them, much less to go unto them.

I have known many (before these Days) good in *Practice*, whose *Theory* was stark naught; and more still, bad in *Practice*, whose *Profession* was quite right: You and I, nevertheless, are not to join in a *Falshood*, any more than to do an *Evil*, even though *Good* should come of it. We must condemn the *One Set* of These, and cannot approve of the *Other*. They are like the *Two Sons* in the *Gospel*, *Both* to Blame: But He that said, *I will NOT work*, and afterwards repented and went, was better, we must confess, than He who said, *I go, Sir, and went not.* (*Matt. xxi. 28.*)

No

No Person can be *too Good* for the Church that is *established* among us ; neither *can* he, in any *other*, be more *secure* of hearing *sound Doctrine* : And he that will not submit to an *Establishment*, until he can meet with *One* that is in *all* Respects *perfect* ; nor attend a *Pulpit*, until he can find a quite *spotless* and *infallible* Preacher, may have *Leisure* enough upon his *Hands* to go in search of *Utopia* : But, possibly, he might as well continue at *Home* ; for if he should hit upon the Happy Island, He Himself *might* (perchance) be found *too vain* and *positive* for Instruction. Every Thing, as far as it partakes of Man, *is*, and *will be*, *imperfect*. The Clergy are of *like Passions* with other Men ; and They who have *most* both of *Urim* and *Thummim*, have still *this Treasure in only Earthen Vessels.* (2 Cor. iv. 7.)

In a Word —— As there is neither Sin nor Danger in complying with the Terms of that Church, which, for the greater Security of Society, (to omit other Reasons) is established among us ; as her Doctrines, Articles, and Forms of Prayer, were not

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the Things complained of by the First Seceders ; as there is so much Stability, Inducement, and Prevalency, in Union and Love—You will, I trust, conclude with me, that it is the *Duty*, at least of her *Own Members*, to hold *undissembled* Communion with her.

Nay, to shew you farther how *open* I am with you, I will not scruple to acknowledge, that the First *Methodists*, who had *Clergy* for their Leaders, before they became too *vain* and *extravagant* for *Truth*, were of *Service* to the Church, in Two Respects, however ; (namely) First, in *quickening* the more Lukewarm and Lethargic among the People, by their well-timed and passionate *Zeal* and *Address*; and, Secondly, by *introducing* a kind of *Necessity* upon *Divines*, to make some *Abatement* in their Defences of Christianity, and to turn *unto*, to dwell and insist more frequently and particularly *upon* the Doctrines of it ; on the healing, enlivening, and enlightning Articles of *Faith* : Which is a Matter not only more *useful* in itself, and to be *preferred* as Peace is to War, but

but likewise more within the *Reach* and *Capacity* of common Congregations ; and by far more susceptible of that just, yet warm and awakening Eloquence, which is so becoming in the Teachers of ever-interesting Truths.

To condemn the Clergy (or the Ministers of *any* Denomination amongst us, who, on this Occasion, joined Forces with them) for their late noble Defences of Christianity, and against an Enemy that would stick at Nothing ; for clearing up, in many learned and laboured Discourses, both from the Press and Pulpit, the *External* Evidences of Prophecy, Miracles, and other Divine Attestations ; and for removing the reproachful and malicious Objection against its *Internal* Evidence, (namely) that it taught *not* Good Works, Righteousness of Life, or Moral Rectitude ; and consequently, that it could neither *come* from God, nor be of much Service to Men : Though this Labour, which wanted not Zeal, might, in some Measure, divert them from other *Parts* of Duty, for a *Time* ; yet the Labour itself was abso-

lutely necessary, and, with God's Blessing,
has made many rational, of before only *im-
 plicit*, Christians ; and who might other-
 wise have fallen an *easy Prey* to the Enemy.
 Condemn not, therefore, ye *Methodists* and
Moravians, in haste ; and where some-
 what, at least, of Praise is due : Seize not
 every accidental Advantage, especially
 against a Pains-taking and Common Friend :
 But learn rather a Caution — that as the
 Clergy lost the *Passions* of Men, by applying
 almost solely to their *Reason* ; so ye may
 not lose their *Reason*, by applying almost
 solely to their *Passions*.

You would, my Parishioner and Friend,
 have no extraordinary Opinion of That
 Man, who should long and loudly upbraid
 a *Military Corps*, (suppose the *Present Mi-
 litia*) because that, in Time of more alarm-
 ing and imminent Danger, it did not so
 assiduously attend to the generally more *ne-
 cessary*, and ever more *eligible* Points of
Peace : And it would *double* your Offence,
 if, the *War ceasing*, and the Victors actually
 cultivating the very Things required, the
Complaint should not *cease* also.

It

It fared not thus with the Clergy of the Last Century, either *during* their Contests *with*, or *after* their Successes over, Enthusiasm and Superstition ; though they were employed in a Business not more *important*, yet equally *interrupting*. May neither of the same Enemies ever give Occasion again to like Interruptions, or be the Causes of those very Inconveniences, of which they are so ready to complain !

Upon the Whole. As both the above-mentioned Ends are *answered*, (namely) that the *drowsy* and more *ignorant* Class of Men are *awakened*, and seek for *Instruction* ; and as their appointed *Ministers* are not only more at *Leisure* and *Liberty*, but actually *engaged* in their *Service*, and speak every Day more and more *particularly* to the *Doctrines*, in which the *newly awakened* are, as yet, *greatly* at a *Loss*, and of which they ought to have the most *distinct* and *clear* Knowledge ; as both these Ends, I say, are *answered* ; and as these *Aims* are, *professedly*, the *only Apology* of the *Methodist Clergy* for *so far separating* from us — their Present Duty, in the Opinion of the

most charitable, is, to close the (as yet, they hope, not irreparable) Schism.

And This is the *more* requisite, because it is certainly the *best*, and, possibly, the *only* Amends they can make to Religion, for setting up, or, at least, for occasioning and conniving at, Lay-Teachers ; who are wildly running into *Antinomianism* ; the worst and grossest of all Heresies in Itself, and of the most dangerous and alarming Consequences to the Public.

AN

A N A P P E N D I X.

T H E F I R S T P A R T.

C O N C E R N I N G

The *Means* of C O N V E R S I O N.

IF we look into the *New Testament* for *Conversions* the *Instances of Conversion*, and carefully either by *extra compare them together*, we shall find, that *ordinary* or they are of *Two Sorts*; either *Miraculous ordinary Operations* and *Extraordinary*, or by the *Common and Extraordinary Operations of the Spirit of God*. *Spirit of God.*

The Conversion of St. Paul was, in the strictest Sense, *Miraculous*. (*Acts ix. 1 to 18.---xxii. 6 to 24.*) We cannot wonder *of former way St. Paul's*, that *He* should be pointed out to the Church in an *Extraordinary Manner*, who was to become, from a *Persecutor of Christ*, his great *Apostle to the Gentiles*. And *Common Christians*, or *Christians at large*, have no

more Reason to expect their Own Conversion to be of This Sort, than they have Reason to deject themselves, because they partake not of the Extraordinary Powers and Privileges promised only to the Apostles and First Preachers of the Gospel—(namely) These Signs shall follow them that believe: In my Name shall they cast out Devils; they shall speak with New Tongues; they shall take up Serpents; and if they drink any deadly Thing, it shall not hurt them; they shall lay Hands on the Sick, and they shall recover. (Mark xvi. 17, 18.) [f]

and of the
Gaoler of
Philippi.

The next (and, indeed, the only other) Miraculous Conversion we read of in the New Testament, (that is, after our Saviour's Ascension, and when the Church on Earth was left to the more particular Guidance and Government of the Holy Ghost) is that of the Gaoler of Philippi; but there was much less of Miracle in this Case than

[f] I need not say how admirably Lord Lyttelton has wrote, upon the Conversion and Apostleship of St. Paul.

The Descent of the Holy Ghost, on the Day of Pentecost, (*Actis ii.*) does not come within the Compass of this Enquiry; because the Apostles were converted BEFORE that Day, and only then received miraculous Powers.

in the former. The Earthquake was sent chiefly to deliver *Paul* and *Silas* from *Prison*, and the Conversion of the *Gaoler* and his *Family* was rather an happy Effect of this *uncommon Providence*, than a *Miracle* in Itself. He and his *House* were thoroughly *disposed*, (God's Grace and their own well-placed Fears concurring) to bear the two *Apostles*, when they spake to **HIM** the *Word of the Lord*, and to ALL that were IN HIS HOUSE. (*Acts* xvi. 25, &c.)

Now, *Miraculous Conversions* are still, *Miraculous*: we readily acknowledge, *possible*; but, by *Conversions* no means *probable*: For God seldom, if ~~still~~ possible ever, makes use of *Extraordinary Means*, ~~but not proba:~~ when *Ordinary Ones* may do. They, who ~~ble~~ think otherwise, would do well to give us some *Instances* from *Scripture*.

The Conversion of *Common Christians* ought, therefore, only to be expected by *common Christians* the *Common Measures* of Grace; and, I to be repeated fear, that the waiting for a *Miracle* is no ~~for~~ common other than tempting God: It is so like saying, with the People at *Messias*—Is the *Grace* *Lord among us*, or not? (*Exod.* xvii. 7.)

And I will now undertake to shew, This ~~the last~~
from the remaining Instances of Conversion in all instances
in

of conversion in the New Testament, that This has, invariably, been the Case ; and that the Great Thing that recommended Jewish and Gentile Converts to farther Communications of Grace was — Their *Desire*, or *Disposition* to know and to please God.

The Desire or Disposition to know and please God is the great recommendation to Grace : And Grace (that is, Sanctifying Will and Affections as to make our Obedience easy and pleasant to Ourselves, and acceptable to God in Christ) is a Pearl of too great Price to be cast before Swine ; to be thrown away upon either the *Regardless*, or the *Ungrateful*. No ! We must earnestly ask for This (the highest of Ordinary Gifts) in Prayer, before it be given us ; We must humbly seek This, in Divine Appointments, before we find it ; We must knock at the Strait Gate, or at the Door of Salvation, and, with a proper Share of Faith and Hope, be solicitous to enter, before it be opened unto us. (Matt. vii. 7, 14.)

While

While I run over the *remaining Instances* of *Conversion*, you will keep a more particular Eye upon the *Disposition* of the Persons converted.

Mary Magdalene was all TEARS; St. *John* refined FRIENDSHIP and LOVE; St. *Paul*, SINCERITY and ZEAL. *Nicodemus* came by Night, ACKNOWLEDGING the Power of God in Christ. *Nathanael* had NO GUILE. The *Centurion* was WORTHY, and BUILT a SYNAGOGUE. *Mary* CHOSE the good Part. The Penitent Thief condemned HIMSELF, and BELIEVED or TRUSTED in the Great Shepherd, even when the Sword was awakened against him, and the Sheep were, in Fact, scattered. (*Zech. xiii. 7.*) *Zaccheus* SOUGHT to see Jesus, JOYFULLY received Him into his House, and offered, VOLUNTARILY, to make RESTITUTION. (*Luke xix. 3, 6, 7.*) The Man who was blind from his Birth, and came seeing from the Pool of Siloam, SINNED NOT, nor his Parents, so far (at least) as to provoke God's Judgments. (*John ix. 3, 38.*) The Three Thousand Souls, which were added unto the Apostles, on their first Preaching, GLADLY received God's

God's Word. (*Acts ii. 41.*) The Eunuck HAD been at Jerusalem to worship, and WAS reading the Scriptures, when the Spirit said unto Philip, Go join thyself to his Chariot. (*Acts viii. 28, 29.*) The People of Samaria, with one Accord, gave HEED unto those Things which Philip spake; and there was great Joy in that City. (*Acts viii. 6, 8.*) Cornelius was a DEVOUT Man, one that FEARED God, with all his House, and gave much ALMS to the Poor, ere St. Peter was sent to inform him what he ought still farther to do. (*Acts x.*) Sergius Paulus was a PRUDENT (a thinking) Man: He called for Barnabas and Saul, and DESIRED to bear the Word of God. (*Acts xiii. 7.*) In like Manner, Lydia was a WORSHIPPER of God, before the Lord opened her Heart, that is, farther disposed her, to attend to the Things which were spoken by Paul. (*Acts xvi. 14.*) Some believed at Thessalonica, and also consorted with Paul and Silas;----of DEVOUT Greeks a great Multitude, and of the CHIEF (or more excellent) Women not a Few. (*Acts xvii. 4.*) The People of Berea were more NOBLE than those of Thessalonica, in that they received the Word with

with all READINESS of Mind, and SEARCHED the Scriptures daily, whether those Things were so: — Therefore, (says St. Luke) many of them believed. (Ver. 11, 12.) Dionysius, Damaris, and some others, were converted at Athens, by yielding serious ATTENTION to the Preaching of St. Paul: Which had little Effect (and no Wonder) on the Mockers at the Resurrection of the Dead, and on Others, who said, We will hear thee again of this Matter—but had, probably, no such Intention. (*Acts xvii. 32, 34.*) Justus was one that WORSHIPPED God, before St. Paul entered into his House: And all that we know of Crispus, previous to his Conversion, is, that he was a RULER of the Synagogue: (We hope no Objection.) (*Acts xviii. 7, 8.*)

The Myriads of Jews that believed, were all ZEALOUS of the Law. (*Acts xxi. 20.*) St. Paul could assure the Thessalonians, that they were elected of God—not only by the Miracles, which he was enabled to do among them, but also by the Effects of his Preaching—their WORK of Faith, their LABOUR of Love, and their PATIENCE of Hope in our Lord Jesus Christ. (I Thess. i. 3,

i. 3, 4, 5. Compare *Mark ix. 23*, with *Matt. xvii. 20.*) *Onesimus* was converted, probably, by the CONVERSATION of St. Paul in Prison, and became a faithful and beloved Brother. *Gaius* and *Demetrius* were also Converts to Christ; and yet we find St. John, some Years after their Conversion, rejoicing to hear, that the one *Walked in the Truth*, and that the other had a good Report of all Men. (*Phil. x. 3.* *John iii. 12.*)

Conversion by ordinary means. Now, from All these Instances taken together, it very plainly appears, that the ~~of grace the us~~ Common or Ordinary Measures of Grace are ~~ual if not the alone~~ to be expected in the Work of our constant method Conversion; that This is the usual, if not ~~amongst Christians~~ constant Manner of it among Christians; and moreover, that God is a Rewarder of the Well-disposed, or, of Those who diligently seek him. (*Heb. xi. 6.*) For unto such it is given to know the Mysteries of the Kingdom of Heaven, and not to Others, who are contrarily disposed: *For whosoever hath, to him shall be given, and he shall have more Abundance; but whosoever hath NOT, that is, made Improvement, by paying due Attention, from him shall be taken away even That*

That which he appeareth to have. (*Matt.*
xiii. 11, 12. Luke viii. 18.)

So far is that Doctrine of theirs from being true—(viz.) “ That we are entirely *passive* in the Labour of our Second Regeneration, or in the Work of Conversion ; that it is *all* Miracle ; and that Nothing which *we* can do, will recommend us to Divine *Grace* or *Favour* ! ” (Compare *2 Tim.* ii. 21, 26. *James* iv. 8, &c.) [g]

[g] *Judas* was the only one of the Apostles, who was of a *bad Disposition*, and was chosen into the Apostolate for no other Reason, (so far as we can see) but that, by his *then* quite *incurable Covetousness*, he might bring about *Christ's Death* in the *Manner* foretold, and without having the *Interposition* of Providence either *too soon* or *too openly* appear : And as *Judas* was the only *One* of the *Twelve* that was of a *bad Disposition*, so he was the only one of them that was *not converted*. (Compare the *Note* on *Judas*, Page 16. See also *John* vi. 70.—*xiii. 18, 27.*) *Felix* was *not converted*, though he *sent* for *St. Paul*, and *heard him concerning the Faith in Christ*, nay, and was made even to tremble by his *Prisoner* : The Reason is assigned—he hoped that *Money* should have been given him of *Paul*, that he might loose him ; wherefore, he sent for him the oftener, and communed with him, (*Acts xxiv. 24, &c.*) *Agrippa* (the almost *Christian*) would, probably, have been altogether persuaded, had not his *Pride*, or the *Apprehension* of his being esteemed *weak* and *unsteady*, led him, on a sudden, to break up the *Assembly*, (*Acts xxvi. 28, &c.*)

The

The Apostles
not converted or, that Faith and Grace come irresistibly,
sho' called on and in the same Moment, may farther be
a Sudden.

" Notwithstanding the Caution of Mr. Elliot to his
 " Flock, that they should take heed not to aim at
 " making themselves worthy, but should *come before*
 " *Christ in all their Sin and Shame*, yet it was our
 " Saviour's particular Direction to the Apostles, whom
 " he sent forth to preach the Gospel, that they should
 " enquire in every City, *who were worthy*, and that
 " it was made an Exception to some, who were called,
 " *that they were not worthy*; by which Expressions, I
 " well know, (says the very ingenious Author of Let-
 " ters to Mr. Berridge) that Faith in Christ's divine
 " Character, and a Disposition to listen to the Means
 " of Instruction he afforded, are, in the first Place, to
 " be understood; yet I likewise apprehend, that a
 " proper Temper of Mind to act suitably to that In-
 " struction, and to conform to the preceptive Parts of
 " his Doctrine, is also included under the Notion of
 " Worthiness. Notwithstanding the strong Assurances
 " which this new Preacher gives, that every one, who
 " comes, will be favourably received, yet we find, that
 " he who came to the *Marriage Feast*, without having
 " on a *Wedding Garment*, was sent out with Ignominy.
 " It is implied, that this Man was a *Believer*, as he
 " accepted the Invitation, and attended the Solemnity;
 " but he was not furnished with that essential Qualifi-
 " cation for coming thither as he ought, a Disposition
 " duly prepared, and suitable to the Occasion: He,
 " probably, was unwilling to *put on Christ*, or to clothe
 " himself with those Virtues, which were then, and
 " and ever will be, necessary to make one of his true
 " and faithful Followers." (See p. 59. of the *Prin-*
ciples and Practices of the Methodists considered, in some
Letters to the Leaders of that Sect.)

confuted

confuted by this Consideration: — That the Apostles Themselves were not converted on a sudden, though they were called on a sudden.

The Heavenly Teacher removed their ~~Christ grand-~~
 Prejudices in the most kind and gently ~~nally removd~~
 Manner, and fed them with Truth, as they ~~their prejudice~~
 were able to bear it. At their First Hear-~~g~~
 ing, they were only astonished at his Doc-
 trine; and the more on this Account, that
 he taught them as one having Authority;
 (Mark i. 22.) — and which must, in
 Course, not only awaken, but fix their At-
 tention. Notwithstanding which, St. Peter
 had followed our Saviour above Three
 Years, before he received this Direction
 and Exhortation from him, — WHEN Thou
 art CONVERTED, strengthen thy Brethren.
 (Luke xxii. 32.) And it was not until
 after the Resurrection, that he opened their
 Understandings, that they might fully com-
 prehend the Scriptures. (Luke xxiv. 45.)

Josephus, in that short, yet illustrious Testimony, which he gives us of Jesus Christ, says, " that he was a Teacher of such Men as receive the Truth with Pleasure."

H Reason

+ B. This Passage in Josephus is judged to be spurious by the learned. — Because omitted in Iosephus very — See Hist. Joesphus, Vol. 2.

Reason first to be convinced. Reason must First be convinced — for which Purpose, Prophecies were uttered, Miracles wrought, and Arguments made use of by Prophets and Apostles, and given to Mankind in general by the Spirit of God : *The will to be inclined.* The Will also must be inclined, — which is a Secret Gift of the same Spirit, and afforded to Those only, (in any very quickening Degree) who both attend and submit to the Evidence.

Various degrees of Grace. There are various Degrees of Grace : Some reaching the Understanding alone --- *Then lower only* softening (at one Time or other) our Prejudices against Religion, and quickening our Understanding Attention to its Evidence ; — and these *softening prejudices* first and lowest Degrees are very generally allowed (by the Comparers of Scripture ion: offered to with Reason and Experience) to be offered to All, and that even without their own seeking ; (see Rev. iii. 20.) and from which (if we love Darkness rather than Light) we turn away at our Peril. — In a State of Trial, and especially under Covenant, it is requisite that all necessary Truths should be placed before us, as they in Fact are in the Scriptures ; and that, at least, a low Degree of Grace (suppose only an Inclination

to Truth rather than Error) should be afforded us: And such a Degree, I trust, no Man will say he has *not* received. But it is as requisite also to such a State, that we should have our *Choice*, and be at Liberty of turning either to the Right Hand, or to the Left: And if we make a *False Option*, and persist in it, we may, ere long, be justly left to Ourselves; and, not improbably, in Time, pursue *Error*, as well as work *Uncleanness*, even with *Greediness*.

But the *Higher Degrees* of Grace—such *Higher Degrees* as reach unto, and habitually strengthen the ~~of Gr.~~ strength: Will and Affections, are only to be expected ~~ring the will~~ by Those who are well-disposed, or have affections made a good Use of the first Tenders: And ~~ye to respect~~ who, for the Future, seek God in his Ordⁿ by ~~ye only~~ dinances, and conscientiously endeavour to ~~who are well-~~ obey his Precepts. And This is the plain-disposed and Import of those Warnings of Christ, (just ~~ha~~ made a mentioned)—Take heed what ye bear: ~~good use of the~~ For whosoever bath, i. e. heard to Purpose, ~~first tenders.~~ to him shall be given, and he shall have more Abundance; and whosoever bath not so heard, from him shall be taken away, even that he bath. In like manner, in the Revelation—Let him that is athirst, come: and whosoever

WILL, (or is willing and desirous, ^{to receive})
let him take of the Water of Life freely.
(xxii. 17. Compare xxi. 6.)

*St Paul's Rule
in converting
to the Faith.* Agreeable to what has been said above, it was ever, we find, St. Paul's Rule, in converting to the Faith—to expound and testify the Kingdom of God, persuading Men concerning Jesus, both out of the Law of Moses, and out of the Prophets, from Morning until Evening. (Acts xxviii. 23.)

Conclusion. From the Whole, we conclude,—that we must be converted if the Use of the like Means will not convert us. We shall not be converted. If we receive not sufficient Degrees of Grace by hearing, reading, and seriously contemplating God's Word; by Prayer and Watchfulness, by Repentance and Faith, and by partaking of Sacraments, (which Sacraments were ordained for the Washing of Regeneration, and the Renewing of the Holy Ghost)—We must not expect a Miracle to cure our Obstinacy, but may as deservedly perish, as the Man, who from Day to Day refuses to eat, even when his best Friend persuades; and Food, which will both heal and strengthen, is before him. (Compare the 55th Chapter of Isaiah. Psal.

*Psal. l. 23.---cvii. 9, 43. Matt. v. 6.----
vii. 6, 7. John vii. 17, 37. Ephes. vi.
14, 15.)*

THE SECOND PART
OF THE
APPENDIX;

CONCERNING

The *Imputation of Righteousness.*

DIvines, upon the *Imputation of Righteousness*, (as it stand's in Scripture of Righteousness: Phrase) have had much Controversy.

The Imputation of the Personal Righteousness of Christ to Believers is called NEW Imputation DIVINITY by Dr. William Sherlock, in his Controversy with Dr. John Owen, Mr. Ferguson, and Others, about the Year 1674. He frankly tells his Opponents, that this Doctrine is the Foundation and Support of those Antinomian Tenets, which

had been more openly taught and maintained by Dr. Crisp and Mr. Saltmarsh. " This
 " (says He) is a very comfortable Notion
 " for bad Men, and such as I would not
 " part with for all the World, did I re-
 " solve to live wickedly, and yet intend
 " to get to Heaven?" (See p. 164. of a
Discourse concerning the Knowledge of Jesus Christ, and our Union and Communion with Him, &c. by William Sherlock, Rector of St. George's, London; and his *Defence and Continuation of the Discourse.*)

This tenet main: Some few Independents (about Twenty
 stained by some Years after) were raising again the *Antinomian* Tenets, — as if Men, by believing
 in Christ, were so united to Him, that his
 Righteousness became theirs: But a suffi-
 cient Check was given to them by many
 other Dissenters, who better saw the Conse-
 quences of such a Doctrine. (Consult Tin-
 dal's *Continuation*, Vol. III. p. 580.)

Bp. Beveridge Bishop Beveridge is at the Head of Those
 at ^{the} head of who teach, that the *Active Righteousness*,
 those who hold Obedience of Christ to the Law, is the
~~the~~ ^{the} *Active Righteousness* Thing imputed to the Faithful for *Justifica-*
^{the Active Righteousness of It} *tion.*
 to be imputed. Dr.

Dr. Whitby wrote against him, and ^{Whitby wrote} shewed the weak Foundation, the Novelty, ^{and confuted} and ill Consequences of such a Doctrine: ^{him.} ^{He} And then taught, that it is the Passive taught that the Righteousness of Christ; what he suffered, ^{Passive Right-} or his Obedience unto Death, that is imputed ^{to us} of to the true Believer. (See his Discourse ^{Ch. ii. imputed.} concerning Imputation, in his Paraphrase on the New Testament, Vol. II. p. 217.)

Professor Limborch (a Protestant Divine ^{Limborch con-} abroad) very clearly proves, that it is our ^{faulted both our} own Faith, that is imputed to us for Presenting, & taught Righteousness or Justification, upon our ^{sin- & & this is our own} sincere Repentance, or turning again unto God: Faith that is And not either the Active or Passive Right-imputed. Righteousness of Christ. *Justitia, quæ nobis imputatur, non est Christi justitia, nusquam enim Scriptura docet, Christi justitiam nobis imputari; sed tantum, fidem nobis imputari in justitiam, et quidem propter Christum. Adeo, ut inepti sint illi, qui acriter bic digladiantur, an sola Christi justitia passiva, an vero etiam activa, nobis imputetur, cum de ea Scriptura ne verbum quidem proferat.* (Theol. Christ. L. vi. c. 4. § 18.)

Bishop Bull and Dr. Waterland have ^{Bp. Bull} wrote also incomparably upon the Doctrine ^{& D^r Waterland}

of *Justification*; the former in *Latin, A.D.* 1669; the latter in *English*, about Twenty Years ago. Bishop Bull's Tracts are intituled *Harmonia Apostolica, Examen Censuræ, et Apologia pro Harmonia*; and Dr. Waterland's Treatise is called *A summary View of the Doctrine of Justification*.

Two Justifications. If we carefully consult and compare the *Divines* — Generality of our best Divines, we shall find them teaching *Two Imputations*, and both well founded in the Words and true Sense of Scripture. — First, Our *Faith* or *Trust* in *Christ's Atonement* is imputed to us, on our *earnest Repentance*, for *Justification*: And, Secondly, a *sincere* and *Christian Obedience* SHALL BE imputed to the *Faithful* for *Righteousness*, or in the Place of a *perfect* and *unfinning Obedience*, for the *Merits* and *through the Mediation of Jesus Christ*. — The *Former* very evidently relates to our *Present Pardon*, and the *Latter* to our *Future Acceptance*; and may be called, by way of Distinction and Eminence, our *First and Final Justifications*. Or, if we chuse to consider these Imputations *negatively*, — the *First* is the *Non-Imputation* of *past* and *repented SINS*; and the

the Other the *Non-Imputation* of our still remaining INFIRMITIES. By the Former God *forgives* our *wilful Sins*, and by the Latter *covers* the *Defects* of our *best Actions*.

" There is no Man free (says Dr. Waterland) from these slighter Sins, called " Sins of *Infirmity*; and if God should be " extreme to *mark* them, and to *impute* " them to us, no Flesh could be saved."

(*Sermons*, Vol. I. p. 238.)

And to shew that the *Two Imputations* *Two Senses* are founded in the *true Sense* of Scripture, *of the word Δικαιούμενον* (*Righteousness*) has *Two Senses*, particularly in St. Paul's Epistles; the One we call its *general*, the Other its *appropriated Righteousness & Justification*. Its *general Sense* includes *Justice*, *Virtue*, and *Holiness*, and is with great Propriety translated *Righteousness*: And This is the *Duty* of Man; the *Rule* by which he is to *walk*, and the *Rule also* by which he is to be *judged*. To This St. Paul speaks, where he says, *The Fruit of the Spirit is in all Goodness, and RIGHTEOUSNESS, and Truth*; St. John, where he affirms, *Whoever doth not RIGHTEOUSNESS is not of God*; our Saviour, where he cautions,

Except

Except your RIGHTEOUSNESS shall exceed the RIGHTEOUSNESS of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven ; and the Church, where she prays, that we may walk before God in Holiness and RIGHTEOUSNESS all our Days.

(Eph. v. 9. 1 John iii. 10. Matt. v. 20.)

This is the general Sense of the Word Δικαιοσύνη, or *Righteousness*; but its appropriated Sense is quite a different and distinct Thing; it signifies God's Method of pardoning Sinners, and of receiving them again into his Favour; and would, consequently, have been far better translated by the Word *Justification*. Δικαιοσύνη (says Mr. Joseph Clarke) may as well be translated *Justification* as *Righteousness*. (See *The summary View*, p. 5.) — To give an Example or Two, in the more difficult Verses.—It should not have been translated, *If RIGHTEOUSNESS came by the Law, then Christ is dead in vain*—but *If JUSTIFICATION, or Pardon of Sin, came by the Law, then Christ is dead in vain*, i. e. He needed not to have died, or been sacrificed for Sin. (Gal. ii. 21.) So again (Rom. x. 3.) They (that is, the Jews) being ignorant (not of God's

God's Righteousness, for that They all well knew, but) of God's Method of Justification, and going about to establish their own Righteousness, or their own Method of Justification by strict Obedience, or by pleading NOT GUILTY, have not submitted themselves unto the Righteousness, or Method of Justification, which is of God; which is by Repentance towards God, (which Repentance implies our Self-Conviction and Acknowledgment of Guilt) and Faith towards our Lord Jesus Christ.—This Distinction between Justification and Righteousness, or the general and appropriated Senses of the Word Δικαιοῦν, confirms the Doctrine of the Two Imputations; sufficiently guards against Mistakes; and takes away all real Occasion of Controversy.

Notwithstanding which, some few of *Some still fol:* our Brethren still follow Bishop Beveridge: *low Bp Beve:* And many *Methodists* of late, do not only *ridge,* hold the *Premises*, but allow the *Conse-* *Methodists at:* *quences* also, which that learned and pious: *low y Conse:* Bishop expressly denied; not considering, *consequences wth* that we may make *Premises*, but *Conse-* *g Bp denied* *quences will make Themselves.*

The

The Consequence The Consequences charged upon the Doc-
of holding the trine are such as These—If Christ, by
imputation fulfilling the Law, has done all for us,
If Christ's active then we need do Nothing for Ourselves ;
righteousness if His Obedience be Ours, we have Occa-
sion for no other ; by Faith, or (to speak in
their own Language) by the apprehending
and appropriating Act of Belief, we may
be as Righteous as Christ himself ;—We
ought not to pray for the Forgiveness of our
Sins, because Prayer supposes Fear and
Doubt, and to doubt (according to some) is
Damnation ; and that the Church of Eng-
land must be particularly wrong in praying,
(although in the Words of Solomon) that
God will incline our Hearts to keep those
Commandments, which Christ himself has
kept for us, (not for our Sakes, but in our
Stead.) Nay, some of our Lay-Teachers
have gone so far as to say, (with Mr. Wat-
son of old,) that “ neither Sin nor Satan
“ can dissolve our Union with Christ.”
(See Dr. Sherlock’s Defence, p. 438.)

Now, all This is horrid and blasphemous, too weak and too wicked, to need a long and laboured Confutation ; and some pious Divines, who had fallen into this Error,

Error, now stand affrighted to see the Lengths that are run in it.

The true *Antinomians* (who will main-*Antinomian*
tain an Hypothesis in spite of all Conse-*Tenets*.
quences) are not contented with teaching,
that Christ has taken upon Himself the
Guilt and Punishment of the *Sins* of truly
penitent Believers, but roundly insist upon
it, that the *very Sins and Iniquities* of the
Elect are laid upon Christ, because he stands
so in our *Stead*, as to become just what we
were. "Hast thou (says Dr. *Crisp*) been
"an Idolater? Hast thou been a Blasphem-
"er? Hast thou been a Murderer, an
"Adulterer, a Thief, a Liar, a Drunkard?
" &c. If thou hast a Part in the Lord
"Christ, all these Transgressions of thine
"become actually the Transgressions of
"Christ, and so cease to be thine, and
"thou ceasest to be the Transgressor, from
"that Time they were laid upon Christ,
"to the last Hour of thy Life. Christ
"himself is not so completely righteous,
"but we are righteous as he was; nor we
"so completely sinful, but he became,
"being made Sin, as completely sinful as
"we. So that here is a direct Change,
" Christ

" Christ takes our Persons, and Condition,
 " and stands in our stead, We take Christ's
 " Person, and Condition, and stand in his
 " stead ; What the Lord beheld Christ to
 " be, that he beholds the Members of
 " Christ to be ; what the Lord beholds
 " the Members of Christ to be in them-
 " selves, that he beholds Christ ~~himself~~
 " to be." (See — *Christ alone exalted.*

Vol. II. P. 88, 89. or Dr. Sherlock's De-
 fence, p. 470.) It may be useful in this

*Sermons of the
middle of last
century bold
if not Blasphemous.*

fanciful Age, and more especially as the
 bold, if not blasphemous Sermons of the
 Middle of the last confused Century seem
 to be coming into Fashion again, here to
 add — " that the Doctrine of our Jus-
 fication, by our Faith in the Sacrifice of
 Christ, supposes no real Change or
 Transferring of Guilt or Merit, from
 one Person to another. Our Sin does
 not become Christ's Sin, by his under-
 taking the work of our Redemption ;
 neither is his Righteousness supposed to
 be our Righteousness. Each Person re-
 tains his proper and essential Character ;
 Christ righteous and We Sinners. But
 the Case is, that *He* tho' righteous, con-
 descended

" descended [for our sakes] to be treated
 " as if *He* had been a Sinner; and that
 " *We*, tho' Sinners, are [for *His* sake]
 " treated as if *We* were righteous.—
 " This is the Meaning of those Passages
 " in Scripture, where Christ is said to be
 " *made Sin for us*, to bear our Sins, and
 " we to be *made righteous by Him*. The
 " meaning of These and such like figura-
 " tive Passages, is no other than This—
 " that Christ by his *Sufferings*, or his Obe-
 " dience unto the Death of the Cross, took
 " away the *Punishment* due to our Sins;
 " and that by his Righteousness, in thus
 " fulfilling the Purpose of his heavenly
 " Father and preserving the Honour of his
 " Laws, our Repentance shall avail to
 " Justification. (Dr. Stebbing's Sermons
 " on Boyle's Lectures. Compare Mr. Pil-
 " kington's Remarks, p. 164.)"

All that the sacred Scriptures, and the ^{The Articles &}
 Articles of the Church of England teach, ^{of Chr: of Eng:} in the point of Present Righteousness, is—teach that
 that *Faith* is the thing imputed to us for our *Faith* is the
 Justification; that the Sacrifice of Christ ^{thing imput:} is the Object of that *Faith*; and that Active and Passive Obedience constitute a necessary

sary Part of the Merit of that Object, or
are Qualifications indispensably required in
the Person sacrificed : For such an High
Priest became us, who is holy, harmless, un-
defiled, separate from Sinners, and made (also)
higher than the Heavens ; who needeth not
daily, as other Priests, to offer up Sacrifice,
first for his own Sins, and then for the People's :
for this [last] he did once, when he offered
Himself. (Heb. vii. 26, 27. Compare ii. 17.)
Though he were a son, yet learned he Obedi-
ence by the Things which he suffered : and
being made perfect, he became the Author of
eternal Salvation unto all them that obey him.
(Heb. v. 8, 9.)

" The Obedience and Righteousness of
" Christ's Life (says Dr. W. Sherlock) was
" one thing which made his Sacrifice so
" meritorious, which was *the precious Blood*
" of Christ, as of a Lamb without Blemish
" and without Spot. (p. 238.) Christ was
" once offered to bear the Sins of many; and
" unto them that look for him shall be appear
" the second Time without Sin unto Salvation.

"*1 Pet. i. 18; Heb. ix. 28.*

The Scriptures teach, that our FAITH
in Christ's ATONEMENT for ex-
piating imputed罪。

piating the *Guilt* of our past and repented Sins, and freeing us from the *Punishment* due unto them, is the very Thing that shall be imputed to us for our *Justification*; and This is a Favour or Privilege granted to us *propter Christum*, upon Christ's account, or for Christ's sake: i. e. for the *Love* the Father hath to the Son; in *Justice* to his Propitiation; and for the *Honour* of his great Name.

The most judicious Divines, of almost *Distinction* every Denomination, are now convinced of *between Faith* the Truth of This, the ancient Opinion, *of thing imputed* which, they are persuaded, is the true Interpretation of St. Paul, and consequently, *The Object of Faith. and ye* the Determination of the Question: and *Merit of the* carefully distinguish between *Faith, the Object* *Thing imputed; the Object of that Faith;* and the *Merit of that Object.*

N. B. I am very far from saying any *Merits of* *Thing*, in this Appendix, with a Design *because of our* to exclude the *MERITS* of Christ, i. e. the *Justification* Merits of his *active* and *passive* Obedience, from contributing as *CAUSES* to our *Justification*. — “ *God the Son is Here* (in the “ *Words of Dr. Waterland*) to be considered as the *procuring and meritorious*

" CAUSE of Man's *Justification*, both by
 " his *active* and *passive* Obedience. This,
 " though it may be disputed by such as
 " will dispute any Thing, or every Thing,
 " yet seems to be generally admitted among
 " the sober Divines of all the great Divi-
 " sions of Christians." (Vid. *Summary*
View &c. p. 14.) *Without* the MERITS
 of Jesus Christ, no suitable and sufficient
 Atonement had been made by Him for the
 Sins of Mankind ; neither could *Penitents*
 have put their TRUST in Him.— I only
 leave all the MERIT to Christ Himself, to
 CHRIST the RIGHTEOUS, as *a Glory which*
he giveth not to another ; and teach that the
 BENEFITS (not the MERITS) of his *Life*,
Death, and *Intercession* are truly and effec-
 tually conveyed, by the *Holy Spirit*, to the
 Souls of all *Penitent Believers*.— " God
 " of his own MERCY, through the only
 " MERITS and DESERVINGS of his Son
 " Jesus Christ (saith the *Homily on Salva-*
 " *tion*) doth *justify us* : " I only add, which
 JUSTIFICATION (not which MERITS and
 DESERVINGS) is made ours by FAITH, or
 our TRUST in Him.— Dr. Whitby un-
 derstands the Words (*Rom. v. 10.*) *we shall*
be

be saved by his LIFE, not of the *Active Obedience* of Christ to the *Law*, or of his Obedience being *imputed* to us for *Justification*, much less for *Salvation*, but of his EVER LIVING to make *Intercession* for us.

(Compare *Heb.* vii. 25.)

That *Faith* is the *Thing imputed to the Sincere Penitent* for *Righteousness* or *Justification*, is very clearly taught in the Second ^{in the second} *HOMILY*, concerning the *Death and Passion Homily*.

of our Saviour Christ. (e. g.) "Was *Faith*"
 " imputed unto *Abraham, Isaac, and Jacob*"
 " only ? And shall it not be imputed unto
 " us also ? Yes, if we have the same *Faith*"
 " as they had, it shall be as truly imputed
 " unto us for *Righteousness*, as it was unto
 " them, (p. 273.) We must trust only in
 " God's Mercy, and that Sacrifice which
 " our High Priest and Saviour *Christ Jesus*"
 " the Son of God, once offered for us up-
 " on the Cross, to obtain thereby God's
 " Grace and Remission, as well of *Original Sin* in Baptism, as of all *Actual Sin*"
 " committed by us after Baptism, if we
 " truly repent, and turn unfeignedly to
 " Him again :" (p. 16.) It must, never-
 theless, be acknowledged, that no small

The Homily's Confusion may arise from the reading of these
not clear in the ancient and authorized Sermons ; For (1st)
use of their Terms. they are by no Means clear in the Terms
 they make Use of : They speak promiscuously
 of Justification or Righteousness, the
 Righteousness of Justification, and the
 Justification of Righteousness. (p. 12.)

not always con- And (2dly) When these Writers give a little
sistent in the into Hypothesis, and come to consider Faith
Notion of Faith as an Instrument of Reception, they do not
 always agree concerning what it is, that, by
 Faith, must be received. In some of their
 First Discourses they seem to favour the
 Hypothesis of our embracing, by Faith,
 not only the Mercy of God, but also so
 much of the Active Righteousness of Christ
 as shall supply the DEFECTS of our own
 Righteousness: (p. 14.) They speak, more-
 over (P. 273.) of apprehending, by Faith,
 the MERITS of Christ's Death and Passion :
 but when they sum up the Discourse, they
 soften or qualify the Expressions, and say—
 “ Thus have you hear'd the Mean (Faith)
 “ whereby we may APPLY the FRUITS
 “ and MERITS of Christ's Death unto us,
 “ so that it may work the Salvation of our
 “ Souls.” And, before they come to the
 Con-

Conclusion of the Second Volume, they content themselves with preaching only this plain Doctrine — that *Faith* may be consider'd as an *Instrument* for apprebending the MERCIES and PROMISES of God in *Christ Jesus*; or of obtaining REMISSION of our Sins, and all other BENEFITS of *Christ's* Death and Passion. — “ We shall never
 “ be clean (say They) and purged from
 “ Sin, unless, forsaking our former Life,
 “ we do with our whole Heart return un-
 “ to the Lord our God, and, with a full
 “ Purpose of Amendment of Life, flee
 “ unto his MERCY, taking sure *bold there-*
 “ *upon*, through *Faith* in the *Blood* of his
 “ Son Jesus Christ : (p. 349.) — “ The
 “ Third part of *Repentance* is *Faith*, where-
 “ by we do *apprehend* and take *bold upon-*
 “ *the PROMISES of God*, touching the free
 “ PARDON and FORGIVENESS of our Sins,
 “ which PROMISES are sealed up to us,
 “ with the *Death* and *Blood-shedding* of his
 “ Son Jesus Christ : (p. 345.) If we rise
 “ again by *Repentance*, and, with a full
 “ Purpose of Amendment of Life, do
 “ flee unto the MERCY of God, taking
 “ sure *bold thereupon*, through *Faith* in his
 “ Son

" Son Jesus Christ, there is an assured and
 " infallible *Hope* of PARDON and REMIS-
 " SION of the same, and that we shall be
 " received again into the *Favour* of our
 " heavenly Father : (p. 340. See also
 " Pages 341, 346, 351. Fol. Ed. Lond.
 " 1713.)

This question determined in the most opposite Manners by men of unquestionable Learning and Integrity. It is no wonder, that even very sincere and diligent Enquirers should fall into Error and Perplexity upon this important Point ; because no Question has been determined, and that by Men of the most unquestionable Learning and Integrity, in a more positive and contradictory Manner, than This before us : (viz.) What is the Thing imputed to the returning or converting Sinner, for Present Righteousness or Justification ? —

Bishop Beveridge pronounces (excuse the Repetition) that it is the *Active* Righteousness of Christ ; Doctor Whitby is as positive, that it is his *Passive* Righteousness ; Mr. Harvey affirms, it is *Both* ; professor Limborch declares, it is *Neither* ; and then proves, that it is a very different and distinct Thing, (to wit) our own *Faith*. — I must now leave it with the Reader to judge, whether

this

this *Resolution* is not most consistent with *Reason*, and more agreeable also to what St. *Paul* teaches, (namely) that GOD, through his FAVOUR and FORBEARANCE, hath set forth JESUS CHRIST the RIGHTEOUS, to be a PROPITIATION for the REMISSION of SINS that are PAST, by or through OUR FAITH in HIS BLOOD.—*He that BELIEVETH* or trusteth in HIM that thus JUSTIFIETH the UNGODLY, or Sinners, HIS FAITH is COUNTED for RIGHTEOUSNESS. (Read the 3d, 4th, and 5th, Chapters to the *Romans*, taking the Word *Righteousness* in the appropriated sense of *Justification*.

February 10,
1762.

F I N I. S.

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ERRATA.

Page Line

36. 5. for That Grace is *irresistible*, read
resistible.
43. 10. for *and Heirs through Hope that is seen*, read, *and Heirs through Hope : but Hope that is seen &c.*
90. 18. for *ask for This (the highest of Ordinary Gifts in Prayer*, read, *ask for This (the highest of Ordinary Gifts) in Prayer, &c.*

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